Evangelical Christendom

"Unum Corpus sumus in Christo."

Jan.-Feb., 1915.

Christ Rules the Nations.*

We have met together, as is our custom year by year, under the auspices of the World's Evangelical Alliance, to present our prayers and supplications before God's throne. But I think never in our recollection have we ever entered upon the Week of Prayer with such a baptism of the Holy Spirit as was poured out upon the nation last Sunday. The whole of the English-speaking world, and a considerable proportion of the neutral nations, joined with us, I believe, on that memorable day, and such a cloud of incense went up before the throne, that we have entered upon this Week and upon this year with a new confidence born of the fact that there was no uncertain sound in those prayers. Those who took part recognised that this is a battle of the Standards, that this is a battle for truth and for justice. This is no war of aggrandisement, no war of conquest, no war even to defend our own interests. This is a war for the righteousness of things.

There are some who are troubled in their minds about the application of the laws of Christ, which are easy in a sense for the individual, but seem to them very difficult for the nation. The problem was not difficult for such men as Professor Treitschke. He settled it easily. He swept away the laws of Christ and stated that the State has no law, and that every individual, however much the laws of Christ may apply to him, is bound to bow to the command of the State. So he sweeps Christ's law away for the individual also, so far as his country is concerned. To me also the problem presents no difficulty, this supposed conflict between international and individual morality, because one recognises that our Lord is going to reign, and when He reigns there is only one law that will prevail in His kingdom throughout the world, and that will be "the law and the testimony," as we have it in the Old and New Testaments. There will be no new laws between nations, but as we read just now (Psa. ii. 9), He will break the nations with a rod of iron, and dash them in pieces like a potter's vessel (Rev. ii. 27). With what rod, but the rod of His mouth? (Isa. xi. 4). How will He break them, but by His Word? On whomsoever it shall fall it will grind him to powder (Matt. xxi. 44; Dan. ii. 34, 35). Therefore one looks at this war with a strong sense that our Lord is ruling the nations, and that He is going to establish righteousness as between nation and nation.

We have our little share in that. There are two things that I at least hope will come out of this war in the future. One is, that no nation, great or small, will venture lightly another time to trespass on the neutrality of another country. We will

SIR ANDREW WINGATE, K.C.I.E.,
Vice-President World's Evangelical Alliance (British Organisation).

* Address given, during the Universal Week of Prayer, on Wednesday, January 6th, 1915.

trust that this will be for Switzerland, and Belgium, and many another country, a shield through which it will be very difficult, please God, in years to come for any nation to break.

Another thing. I trust that when this war is brought to a conclusion a tribunal of the nations will sit in Belgium and will bring to justice those officers, however lofty in rank—will bring them to justice for their cruelty in having demolished towns, or having treated people in an intolerable manner. By adopting that course there will, I trust, in future wars never be repeated the scenes that we have had in this war; for those who command armies will recognise that there is a power above the State that will bring them to justice. We want no revenge, but we want that justice which is established by High Courts of Justice in every country, and if any country presumes that it is above moral law, its acts will have to be brought before an International High Court of Justice.

In times of darkness there has been in the past great light. When Jerusalem was taken, and Israel and Judah were captive, it is a curious thing how much light broke out in the Far East, and how Buddha and Confucius and Zoroaster, among others, seem to have caught light from that wonderful book of the Prophet Isaiah, when it was carried forth in portions, or in whole, to other lands. Coming to more recent dates, when Constantinople was taken, the catastrophe seemed to eventuate, as many seem to trace, in Luther and the Reformation. One hundred years ago, when we were in trouble and turmoil with other nations of Europe, who is there that looking back cannot see that through the century the angel with the everlasting Gospel has been flying over the earth, carrying the Gospel of Christ and His blessed Word to all lands and to all races of men? And who of us, on looking forward, will not hope that out of this present trouble there will come the beginning of the Kingdom of our Lord and Saviour Jesus Christ? I believe that in time to come we will look back and say, "Surely during that time there was born the beginning of the rule of Christ," that rule to which we are all now looking forward, when co-operation will take the place of competition, and when one nation will be as ready to help another as one individual is to help his neighbour. These may be Utopian ideas, but we who believe the Word believe that great things are coming.

One last word of encouragement. What is it that has produced this lack of standard in the German nation? Why have they cast aside the Bible of Luther? No doubt, because for a generation they have been taught by men like Nietzsche and Treitschke, and dozens of other teachers like them. But how is it possible that such teaching should ever get into the hearts of Christian people? That was because, before these teachers and contemporary with them, there was a band of scholars, as they called them, who had got together, and with shrewd cleverness had set to work to knock the Old Testament from under the feet of Christ, the living God. They thought they could despise the Old Testament, and therefore it is that they cannot follow the precepts of Christ. You cannot begin the Gospel with "Jesus was born in Bethlehem." That is not the beginning of the Gospel. If you begin there, there is no Christ. Christ was born in Bethlehem, but Christ stands upon the Old Testament. So it is that we in this country have to be very careful ourselves; for teachers are abroad here in our schools and colleges undermining these same standards of truth and justice in our own land. The Germans were intoxicated with the wars of '64, '66, and '70; and therefore let us be careful, if God is pleased to give us victory, that we are not so intoxicated by victory as to dare to despise that Word, because that Word then will fall upon us and break us into pieces.

We feel that God is going to verify this Old Testament in a most wonderful way, and very quickly, I believe. We may see it with our own eyes. Because, among the consequences of this war, this is surely taking hold of the nations—that it is time to restore a lost and scattered people to their land from which they have been debarred for nearly two thousand years. When the nations recognise God's Word and take the Jews and restore them to their land, then will be seen the power of the promises of God; that they are not mere words, nor are they "scraps of paper." And as we take God's promises literally, and the Jews are restored, so blessings will descend on all nations; because as long as Jonah is in the ship, the storm will never cease, and as long as the Jews have been out of the Holy Land, Christian nations have been at war.

A. WINGATE.

Notes.

A Call for More Self-sacrifice.—More than three-quarters of the current financial year of the World's Evangelical Alliance have passed. The Council acknowledge, with thankfulness, the spirit of liberality which has been manifested by many since the outbreak of war. It has enabled heavy and necessary expenditure to be met both at home and in the foreign field. In view of the close of our financial year on March 31st, and the Annual Meetings of the Alliance, which will take place, D.V., on Wednesday, May 12th, it becomes necessary to emphasise an appeal to those whose subscriptions are still outstanding to share the responsibilities of the Council by early renewals. Others, it is hoped, may be led to forward special donations, remembering the strained and difficult situation which the War entails. We appeal for a speedy and generous response, and include with this issue of EVANGELICAL CHRISTENDOM a printed donation form, to which special attention is drawn.

The Week of Prayer.—Many influences have united to strengthen and sustain the national spirit in carrying through the righteous cause which underlies the participation of Great Britain in the War. Among these, unprecedented unity is an emphasised feature. It has resulted from the conscience of the nation having been reached as to the actual cause of the War and the clear moral issues for which we are fighting. This has drawn forth prayer in the most extraordinary way, especially united prayer. The National Day of Prayer observed on January 3rd, and the Week of Prayer which followed and continued the nation's intercessions, have contributed largely to the fighting forces with which all are confident the War will be carried to a successful issue. The observance of the Week of Prayer for 1915 has truly been widespread and fruitful, but it must not be thought that the War can now proceed without further self-sacrifice and devotion in the duty of Prayer and Intercession. We must continue to pray, individually and collectively, falling into line as a fighting force together with those at the actual fighting front, conscious that they need our prayers, that praying is working, and that the work of prayer in the present struggle is by no means the least important of the resources at the disposal of Great Britain and her Allies.

The War and Sunday Observance.—Splendid as was the observance of the National Day of Prayer on January 3rd, the fact that a Sunday and not a weekday was chosen for this national act of Intercession caused some heart-searching among those who feel strongly that there is need for a deepened national sense of dependence upon God, and for more manifest humiliation in this day of God's visitation. It is useless for a nation to pray unless it is prepared to keep God's law. Speaking recently at the York Diocesan Conference, the Archbishop of York said: "Let me remind you God is not our Ally; He is our Sovereign; and there is something unreal in turning to God in prayer for help and victory, unless the nation is also acknowledging the lordship of God in its life." In this connection the Commandment, "Remember the Sabbath Day to keep it holy," is binding, and ill will befall the nation or nations which set it aside. And yet the secularisation of our British Sunday is rapidly being accomplished. We note in the *Record* that Canon Bickersteth Ottley, the Honorary Secretary of the Imperial Sunday Alliance, states that the observance of the National Day of Prayer was accompanied by utter disregard of the Day in some quarters. He writes:—

> "The facts—as supplied after inquiry in many parts of the metropolis—prove (1) that all public-houses were open at the usual afternoon and evening hours; (2) that tens of thousands of small retail shops—notably those for the sale of sweets, tobacco, fruit, newspapers, picture-postcards and periodicals, groceries, &c.—carried on their customary weekday business on this as on all other Sundays; (3) that no reduction in the railway, tube,

tramcar, or motor-bus services was attempted; (4) that the whole of the Sunday amusement business shows—cinema palaces, 'Funlands,' or other variety entertainments—and the usual public business concerts, &c., were plying their usual Sunday trade during the hours of public worship on that specially solemn Sunday evening."

These facts should arouse in every Christian heart the desire to do something to stem the tide of secularism, which is becoming so marked a feature of the Lord's Day, and which calls for united and firm action.

Greetings from Denmark.—Writing from Copenhagen on January 19th, the Countess M. Moltke, whose devoted labours in the cause of Christian unity and the Evangelical Alliance in Denmark have been so helpful, forwards the following resolution adopted at a great united meeting of Evangelical Christians held during the Week of Prayer at the Koncert Palast Hall in Copenhagen. We append a reply forwarded from England.

"COPENHAGEN, *January, 1915.*

"A congregation of Evangelical Christians of different denominations, assembled to a great meeting in the Koncert Palast Hall, Copenhagen, on the occasion of the Evangelical Alliance Week of Prayer, sends a loving and brotherly greeting to the Evangelical Christians in the belligerent countries who take part in experience, service, and hope, together with us. We are 'companions in tribulation, and in the kingdom and patience of Jesus Christ.'"

"LONDON, *January 28th, 1915.*

"The Council of the World's Evangelical Alliance (British Organisation) have received with thankfulness the resolution of Evangelical Christians in Copenhagen, adopted at the great united meeting for prayer held during the Week of Prayer under the auspices of the Danish Branch of the World's Evangelical Alliance in the Koncert Palast Hall, Copenhagen. On behalf of the British Evangelical Churches and Christians they warmly reciprocate the loving and brotherly greetings conveyed by the resolution, and express the hope that when the War is over the bonds of Truth and Love, which unite the followers of the Lord Jesus Christ in all countries, may help to maintain lasting peace, essential to the furtherance of Christian union and the fulfilment of the missionary task of the Church."

A Protestant Eirenicon.—Although a deep and settled determination as to the final issue of the War, however long this may be deferred, has taken hold of our nation, the subject of Peace should occupy our thoughts and prayers. It will come, and all can pray, "Give Peace in our time, O Lord." In the meantime the following Eirenicon has been issued by the Archbishop of Upsala in seven languages. It is signed by representatives of the Protestant Churches of America, Denmark, Finland, Holland. Norway, Switzerland, and Sweden:—

"The war is causing untold distress. Christ's body, the Church, suffers and mourns. Mankind, in its need, cries out, O Lord, how long?

"The tangle of underlying and active causes which accumulate in the course of time, and the proximate events which led to the breaking of peace, are left to history to unravel. God alone sees and judges the intents and thoughts of the heart.

"We, servants of the Church, address to all those who have power or influence in the matter an earnest appeal seriously to keep peace before their eyes, in order that bloodshed soon may cease.

"We remind especially our Christian brethren of various nations that war cannot sunder the bond of internal union by which Christ unites us. Sure it is that every nation and every realm has its vocation in the divine plan of the world, and must, even in the face of heavy sacrifices, fulfil its duty, as far as the events indicate it and according to the dim conception of man. Our faith perceives what the eye cannot always see; the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one. Let us, therefore, call upon God that He may destroy hate and enmity, and in mercy ordain peace for us. His will be done!"

Missions and the War.—The following resolutions afford a striking example of the true Christian spirit prevailing over national prejudices. We quote them as evidence that the hatred which appears to be finding abundant expression in German newspapers is not reproduced in England, and while the War lasts, despite the feelings of horror and detestation with which true civilisation and Christianity view the methods of warfare employed by our enemies, we trust both our Press and

THE WEEK OF PRAYER IN THE MISSION FIELD:

Group of Native Christians present at meetings held at Tongoa, New Hebrides.

people will not cease to exercise that moderation which recognises that God is the Judge, Who has said, "Vengeance is Mine: I will repay." During the conflict it is impossible to avoid differences of opinion as well as a temporary interruption of that close fellowship which has existed in the past amongst the Christians of the belligerent countries. All must cordially agree with the sentiments expressed in the following resolutions, which emphasise the importance of the place which Christian forbearance and love will demand to heal the wounds to fellowship and remove the bitterness of feeling which are already, and must for some time continue, to be a sad result of the war.

From a Resolution of the Board of Directors of the London Missionary Society:—

"To their brethren in Germany, unhappily separated from them at present by strong national sympathies expressed in a great and determined conflict between the two great nations, the Directors desire to express with special earnestness and sympathy their Christian affection. They earnestly hope that in the work of Christ they may be permitted even during the course of the war to render any help it may be in their power to give to German Missionaries who are working in territories under British rule. They venture to cherish the belief, and they earnestly pray, that when the war ends the leaders in Christian work in both countries will find large opportunities to stimulate in all around them those sentiments of Christian love which alone will suffice to heal the wounds and remove the bitterness of feeling which are the sadly inevitable results of such a conflict."

The Reply of the German Representative Committee:—

"On behalf of the German Missions-Ausschuss I would ask you to convey our sincerest thanks, both to the Directors of your Mission and to the South India District Committee, for these expressions of their fraternal love and sympathy and for their readiness to render any possible assistance to German Missions which may be in distress.

"It is a great thing for us and for our isolated Missionaries in the field that our common faith in our Lord Jesus Christ and the commission entrusted to us by Him is a bond of unity which links together those who are widely differing in political conviction and national feeling and makes them ready to help and serve each other."

The Vatican and the War.—In response to numerous enquiries and appeals, the Council have printed and published in leaflet form the article which appeared in the last issue of EVANGELICAL CHRISTENDOM, entitled "The Pope, the Kaiser, and Great Britain." Prebendary Fox, the writer of the article, has done good service to the Protestant cause in drawing attention to the warnings contained in Dr. Robertson's book, "The Papal Conquest," and linking these warnings to features of the present War in their relation to the Vatican and the Pope. On another page attention is drawn to the recent action of our Government in appointing a Special Envoy to the Vatican; action which has caused a deep wound to the feelings of a large section of the subjects of H.M. the King.

The Work of Signor Falzon.—Mr. A. V. Liley, of Tunis, who is kindly superintending the work of our agent, Signor Falzon (at present evangelising amongst the Maltese in North Africa), forwards the following interesting report:—

"In whatever country the Christian labourer may work in North Africa, or to whatever people he may go, he will find it a very hard sphere. Five religions are represented: Judaism, Islam, the Latin and Greek Churches, and Protestanism.

"The Jews generally are prosperous, and therefore in most cases weaned from their religion, of which they seem to know little, being very ignorant of the Scriptures.

"The Moslem is self-satisfied, being taught by his own Koran that 'he is of the best of people.' He denies the Fatherhood of God, the Divinity and Sonship of the Lord Jesus, also His atoning work. Of the Holy Spirit he knows nothing. Our Scriptures he asserts are falsified and superseded by the Koran. In his bigotry and fanaticism he is difficult to approach.

"The members of the Greek and Latin Churches, if they have not turned aside to infidelity, mechanically perform their rites.

"Protestantism is dead or formal, though, thank God, there are some very bright Christians scattered about the country.

"For all this there are many wide and open doors. If the people of the various cults are properly approached a ready ear will be found for the Gospel. As one becomes acquainted with the people one realises more and more the necessity of sending the native to the native for the preaching of the Gospel.

Whatever may be the person's nationality or religion, it is often most difficult for the foreigner to see things from his standpoint, and to think as he thinks. It was therefore with thanksgiving we saw Signor Falzon working among the Maltese, a people almost as difficult as the Moslems to preach the Gospel to.

"There are some 10,000 Maltese in Tunis city alone, and many more scattered throughout the Regency of Tunisia occupying various stations of life. Truly they can say, 'No man careth for my soul,' for no Christian work had been attempted among them until the arrival of Signor Falzon.

"Though so difficult a people, yet with tact, perseverance, and prayer he soon got among them and gained their attention. Many scoffed, more opposed, but there were those who were ready to listen. A free and full salvation through simple faith in the atoning work of the Lord Jesus was quite new news to them, and not the old, old story. The people had never been allowed to think and act for themselves, especially in spiritual matters, the Bible is a forbidden book to them; but when Signor Falzon went among them and opened up the Scriptures, there were not a few who listened and thought for themselves. Their ignorance was great, they groped in darkness that could almost be felt, but as they were taught line upon line the truths of a free and full salvation by faith in the life, death, and glorious resurrection of the Lord, some believed and accepted it.

"Greater encouragement has been met in what are termed in the homeland 'cottage meetings.' Two or three houses have been opened to Signor Falzon in which he has been able to have meetings; they were encouraging both as regards attention and numbers.

"The people are naturally in great fear of the priest, but there are undoubtedly some secret believers. The seed has been sown, it is now for us to pray that the Lord of the harvest will give the increase."

ARTHUR V. LILEY, Tunis.

"Ten Years—a Retrospect."—Under this title the General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Gooch, addressed on Thursday, January 14th, the well-filled drawing-rooms at the Alliance House on some aspects of his ten years' work in the missionary interests of the Alliance. In the regrettable and unavoidable absence, through indisposition, of Lord Reay (who sent a cordial letter expressing regret), Bishop Hassé presided. In the course of his lecture—illustrated by admirable pictures taken by the speaker with his own camera—Mr. Gooch dealt with Russia, Finland, Sweden, Italy, Malta, Switzerland, and Canada, reserving other countries for a future lecture. In Finland the Alliance had been privileged to be the first body to hold a united conference, and the spirit of brotherhood evoked proved that those who were kept apart in common worship by law were able to manifest their oneness in Christ. The pictures depicting the shipwreck suffered by Dr. Willoughby and Mr. Gooch, on this occasion showed that hardships sometimes lay in the path of Alliance representatives.

In Russia the work of Mr. Adam Podin was described, and the consecrated enthusiasm of this devoted man was realised by those present as they heard of his ceaseless labours in surroundings that would depress most men. Tribute was paid to the unassuming but none the less effective interest of Prince Lieven and other members of the Russian nobility devoted to the Gospel of Christ.

In Sweden Prince Bernadotte, and in Denmark Count and Countess Moltke, had shown their warm personal interest by arranging for conferences and meetings and taking a leading part in the proceedings. The evangelistic zeal of these and other devoted servants of God on the Continent is a spiritual tonic to all privileged to meet them, and was illustrated by pictures taken during deputation visits from the British Organisation.

Mr. Gooch also showed some excellent photographs of parts of Italy, where Bishop Hassé had been his companion in a visit to the Waldensian valleys, where Protestant faith is united with evangelistic enthusiasm that has a passion for the conversion of the Italian people. The photographs of the noble Waldensian Church in Rome were a revelation of the place the Waldensian Church now possesses in the capital.

Turning to Malta, the hold of extreme Ultramontanism on the island was proved by the attack made on the Rev. John McNeill, in connection with the now historic services for British soldiers in the Theatre Royal and the subsequent action of the Evangelical Alliance, the Council of which secured the intervention of the late King Edward in insisting on religious liberty for all soldiers and British residents on the island, although much has yet to be

done before the Maltese enjoy equal liberty. The Evangelical Alliance is determined never to rest until here, as elsewhere, throughout the Empire men will be free to worship God in accordance with their convictions. The work of the Alliance Colporteur was mentioned, and thanks were given to the British and Foreign Bible Society for reprinting, by request, Gospels in Maltese, which are supplied to the Alliance on special terms.

In Canada the Alliance is exerting its influence among our own kith and kin, striving, whenever opportunity offers, to make evident the existing unity among servants of the Saviour. A magnificent picture of the Matterhorn reminded those present of the existence of Alliance Committees in each of the large Swiss Cantons, and of the stability of the principles of the Gospel upon which the Alliance is founded. In the course of his lecture Mr. Gooch stated that during the ten years he had been greatly encouraged and sustained by his Council. Without the confidence and support of its members the work accomplished could not have been carried forward with the success God had given it.

In proposing a warm vote of thanks to Mr. Gooch, Dr. Monro Gibson spoke in terms of the highest appreciation of the service Mr. Gooch has rendered to the cause of Christian union during the past decade, and said that he had witnessed the good work of the Alliance in Rome, where he was staying during Mr. Gooch's last visit to Italy. The Treasurer of the Alliance, Col. D. F. Douglas-Jones, seconded the vote, which was carried with applause, and emphasised the problems raised in Malta, where the Evangelical Alliance was doing a good work.

Arrangements are being made for Mr. Gooch to deliver his lecture in Provincial centres, including Edinburgh, Glasgow, Dublin, Liverpool, Hampstead, and Woking. Other centres desiring to arrange for the lecture are asked to communicate with Mr. Gooch at the Alliance House, 19, Russell Square, London, W.C. The title of the lecture is, "The War, and After—the mission of the World's Evangelical Alliance."

Common Prayer.

"We beseech Thee to hear us."

THANKSGIVING.

For the widespread observance of the Week of Prayer, and the growing realisation of the need and place of Prayer at this crisis.

For the self-sacrifice and devotion which is enabling the cause of Missions to be maintained, and even extended.

For the continued cessation of party strife.

PRAYER.

For the assuaging of hatred and malice, and for the manifestation of a Christian spirit.

For such decisive victory as shall lead to a righteous and lasting peace.

For our enemies, that God may turn their hearts.

For the wounded, the bereaved, and those who mourn the "missing."

For our soldiers, and sailors, and all who are ministering to their spiritual needs.

For doctors and nurses engaged in Red Cross work.

That the interests of the World's Evangelical Alliance may be sustained and extended:—"That they all may be one."

For the agents of the Alliance in Russia, North Africa, Malta, and other parts.

For all forms of Christian work in the countries of our Allies—France, Belgium, Russia, and Japan.

"Lifting up Holy Hands."

Reflections on the Week of Prayer at Home.

THE Universal Week of Prayer, 1915, has been so heartily observed at home that never before in the long history of the Alliance have the local meetings been so numerous. Judging from the reports which are already to hand, it would seem that the War conditions have helped rather than hindered the arrangements, and from many centres it is pleasing to hear that the meetings have not only been largely attended, but have aroused the moribund spiritual sense, where such has prevailed, have stirred sluggish hearts to a sense of responsibility to God and the nation, and encouraged those who stand upon the watch tower to greater watchfulness to hear what God the Lord will speak. A wider comprehension, a greater enthusiasm, a holier purpose are manifest also from reports which lie before us as we write. It would seem as if a national sense of need for return to God, and deeper dependence upon His strong arm in this time of danger and crisis, had found expression in the Week of Prayer. God moves in a mysterious way, and when men are "at their wits' end" His purposes and plans begin to unfold and prove His infinite wisdom. This same wisdom guided the thoughts and plans of our King and his spiritual advisers, so that the Week of Prayer was honoured by its opening day, Sunday, January 3rd, being appointed the National Day of Humble Prayer and Intercession. It is a matter for profound thankfulness that the National Day of Prayer appears to have aroused among those to whom the ordinary prayer meeting is either unknown or little frequented, a new sense of duty and devotion, and hence we note the oft-repeated mention of enlarged attendances in reports from home centres.

Comprehensive arrangements are effected each year at Headquarters, both as regards Week of Prayer literature and local organisation, and these indicate to some extent as each Week of Prayer approaches the nature of the forthcoming observance. The fact that the programme for 1915 had been prepared, as usual, some time before the outbreak of war, gave rise to fears whether the original programme would prove of general usefulness. It should be recorded, therefore, that in addition to the supplementary programme, containing topics directly associated with the War, no fewer than 20,000 copies of the original programme *in excess* of any previous year's requirements were called for this year. In all, over a quarter of a million programmes in English alone were printed and circulated from 19, Russell Square.

The hope can be expressed that from this excellent attainment in 1915 there may follow in succeeding years still greater home interest in the observance of the Week of Prayer. It has often been said that when clergy, ministers, and laymen of all Churches are prepared to meet on the platform of the Evangelical Alliance and its Week of Prayer at the commencement of each year, forgetting the differences which separate them, and anxious only to gather together at the Throne of Grace unitedly to plead for God's blessing upon His Church and the world, then we may expect an outpouring of the Holy Spirit, a revival of true religion, an increase of missionary enthusiasm, resulting in an awakening among those who have hitherto remained indifferent to His claims upon them, and to a sense of duty and responsibility in regard to the Gospel of Christ. And then surely we may look for greater earnestness and activity generally in respect

of the things which concern the Kingdom of God on earth, righteousness, peace, and joy, in the Holy Ghost.

The suggestion contained in the foregoing paragraph found practical illustration during the Week of Prayer, when some fifty invited leaders of Christian life and work in the Metropolis united on the platform of the Evangelical Alliance in prayer, intercession, and conference in one of London's largest halls. This is surely a notable example, and might be repeated in many, might we not say in every, provincial city and town throughout the British Isles? The meetings held at the Central Hall, Westminster, the occasion to which we refer, were an outcome from the Queen's Hall Day of Intercession. It was felt by some who took part at the Queen's Hall that the splendid success attending that occasion should be followed up, and it was subsequently decided to attempt five consecutive *evening* meetings for united prayer and intercession during the Week of Prayer, for which the large Central Hall, seating nearly 3,000 persons, was requisitioned. Opinions might differ concerning the various meetings, but the verdict of those who, like the writer, were able to be present on every occasion was that they constituted a remarkable demonstration of Christian unity and a fruitful source of Christian fellowship, throughout which no unseemly or jarring note was raised. The addresses, the prayers, praises, and all features, combined to form what might fitly be termed an Evangelical Orchestra. We need and must attain more occasions for such unity and fellowship.

Christianity is Christ. Our divine Lord is the centre of a circle, the circumference of which is continually shifting, while the centre remains stationary. The circumference is Christendom. It is at the centre, and not the circumference, that Christians will find unity, and from which fellowship and co-operation in the work of the Church is possible and desirable. Facing the centre we see One; facing the circumference we preach One. Is it possible that at home Reunion is delayed by a spirit which, perhaps unconsciously, or otherwise, emphasises externals, matters of ecclesiastical connection or conviction tending to suspicions or strife rather than unity, among otherwise devoted followers of the same Lord? Is it possible that our Lord Himself cannot, as He longs to, complete the work of unity, "that the world may believe," because His disciples, as were His disciples of old, are engaged in strife over matters which are secondary to the things which accompany salvation and the coming of the Kingdom of God? When the spirit and practice of unity, as demonstrated during the Week of Prayer, prevails to a larger extent at home, we may expect an outpouring of the Holy Spirit, the sound and influence of which will be manifest throughout the civilised world, and beneficial in the Mission Fields.

Perhaps the Week of Prayer, 1915, has been used of God to hasten this desirable attainment.

H. M. GOOCH.

"Labourers together with God."

"Christ's will to learn—Christ's word to teach"—
O Lord, may this our watchword be!
What nobler destiny for each
Than thus to live and work for Thee?

"Christ's will to learn—Christ's word to teach"—
His Cross in view, His Word in hand,
Up, fellow soldiers, mount the breach,
Be true to Church and Fatherland!

"Christ's will to learn—Christ's word to teach"—
For childhood's holy cause to fight.
This be our task—not idle speech—
Not vain delay—fast comes the night!

"Christ's will to learn—Christ's word to teach"—
To strive—nor lay our armour down!
Be this our warfare till we reach
The victor's goal, and win the crown!

By LORD PLUNKETT, D.D. *(late Archbishop of Dublin).*

After the War.

THE problems raised by the conclusion of peace are not less complex and perplexing than those which exist during a time of hostilities. We have no precedent to guide us as to what will happen when the great war is over. In the past we waged war with only a very small percentage of our manhood; now we see our young manhood in arms, and the casualties of a day are as heavy as those of many other campaigns. The dislocation of trade has been enormous. Old businesses have practically come to an end, and the traffic in war materials and all that is incidental to the training of troops has created new industries as far as many of our people are concerned. Capital is being destroyed by the hundred million, and the men who create capital and are the true capital of the nation are being decimated by death or wounds. We lose not only much of the money that is needed to re-start our old business, but also a great proportion of the men who are skilled to carry it to a successful restoration. All this is generally acknowledged to be the case, and were it not for the supreme duty of pressing forward to a successful conclusion the task we have in hand, it would preoccupy the nation. The greater stress of the present shuts from our view the anxieties of the future.

In the religious world, too, changes are at work. It is not without incidence on religious thought that we have as allies, France, once Roman Catholic and now largely indifferent, and Russia, the head of the Orthodox Church; and as foes, Germany, the seat of the Reformation movement, allied with Roman Catholic Austria and Mohammedan Turkey. Japan has been involved in the conflict, and the many religions of India fight side by side with the creeds, or lack of creeds, of Europe. Men are bewildered as they observe the easy entrance into a brotherhood that faces death, of men of all classes so long as they are united in a common cause against a common foe. Skill and power in arms are the sole qualification for participation in the fight so long as men see eye to eye in their view of the struggle and are bound in a common allegiance to the State that fights. It is all perplexing, and cannot fail to influence the future.

It must be said at once that seldom has a war been waged in which the religious views of the combatants received less public notice. This is in keeping with the spirit of the age. Let anyone take up an early and a late volume of the *Cambridge Modern History* and look through its index. He will find that the number of references to religious problems is very much smaller in the latter than the former. Religion has been displaced as the governing factor in human life and its struggles. No one wishes to see the return of the wars of religion, which were a reproach to our common Christianity. For men to fight through hatred of the creed of their opponents was the worse condemnation of their own creed. That age has passed. But we should have expected to see in times of peace religion exercising as great a force as it did in the past, and yet we find whole chapters written as if religious problems and religious motives hold no place in the development of the modern state. This is a striking fact that cannot be overlooked, and its explanation may largely lie in the widespread recognition that religion has to do with individuals who form themselves into societies within the State, which simply prevents them interfering with the normal administration of law and imposing their will on its policy.

So entirely has the modern mind been possessed of this idea that when the story of the present age is summarised, chapters are found on International Law and the hopes that it will prevent war, Social Movements, the Scientific Age, Modern Exploration, and the Growth of Historical Science. Religion is deemed unfit or unworthy of a place in an effort to display the tendencies at work in the twentieth century. Anyone who is familiar with the conversations among many men who pass for leaders of the age knows that the editors of the greatest historical work published in our

time are simply reflecting the tone and outlook that they find among their friends. We therefore are not surprised to observe that when war broke out the claims of God were very largely forgotten, and lower considerations filled the horizon of the thought of many. The time certainly needs awakening from a religious standpoint. We have passed into a condition that calls for prayerful thought.

When the war ends a very large number of men will be thrown on the labour market. We are in the enjoyment of a boom in certain industries, and the loss of certain trades is compensated for by the absence of many workers and the increase in output in other directions. The men now at work will be in many cases displaced in favour of those returning to their old employment, and the State will have to give guidance to the community as to the best means of meeting a grave industrial crisis. In all probability it will help in this work by discharging the men by degrees and by utilising the Labour Exchanges to reduce the distress to a minimum.

We shall also hear much of the duty of disarmament and the need of establishing International Law on a new basis. Unless disarmament be universal it will never come into practice. The experience of the past year proves that one nation intent on war can overthrow all preconceived ideas of its inadvisability, and by being ready to fight can very nearly succeed when faced by nations taken by surprise. We wish to see disarmament, but we live in a world of things as they are, and not in one of things as they ought to be. We too often forget this sad fact. We have seen the erection of a Temple of Peace which would prevent wars. To-day the nations that took the leading part in discussing the laws to govern international disputes are at war. The laws that appeared to have the strongest sanction have become dead letters, and there is no power to enforce them when broken. The ideals that govern much of the present warfare are not those of jurists, but of necessity, as viewed by the combatants. International Law as we knew it has been buried, and although grief is manifest, no combatant wishes to see it revived in its entirety, when it bears unfairly on himself when in a state of war. There must be reconstruction, but it will not be easily effected.

We, however, are more concerned with the state of the religious world after the war than with the internal and external problems which face nations who have come through the fiery furnace of this carnival of carnage. It has been suggested that nations after war turn to God. We regret we see no proof of this in our own or the preceding ages. When the Napoleonic wars had ended England lapsed into a condition of religious apathy, and that apathy afterwards gave birth to many movements headed by men who felt the burden of souls and the claims of God. The ten years following Waterloo were anything but years of spiritual awakening. After the Franco-German conflict there was no revival of religion. France and Germany of to-day are not object lessons that encourage us to believe that war will lead to great religious progress of a permanent character. Paul Sabatier tells us that after 1870 when "the French people saw the horrors of war, and the conqueror intermingling the roar of cannon with mystical effusions; when they learned that he regarded himself as God's fellow worker, and when Protestant voices were naive enough to exclaim that every Prussian soldier carried a Bible in his knapsack, and to add that if we had a Luther we should have had no Sedan, the hearts of the conquered were wounded and their conscience shocked. Many experienced a supreme revulsion from religious sentiment, a sort of aversion for it." France drifted to indifference, Germany took the path prescribed by rationalism, and the war was not the means of bringing either victors or vanquished to their knees.

In our own land was there a great awakening after the Boer war? Were men and women solemnised into calling upon God by the early defeats and the long-drawn contest? No one will say that this was the case. Whatever may have been the result in the distant past, and that is open to question, in the nineteenth and twentieth century war was not the prelude to the advance of the Kingdom of Christ.

Sabatier also tells us that after the Franco-German war "the two principal Churches in France were found, for very different reasons, incapable of responding to the moral and religious needs of the country." This points to the lesson we desire to enforce—*The religious future*

of Great Britain after the war will be determined by the state of the Church of Christ while the war lasts. We are now laying the foundations of the future, and on us who are at home depends in a special manner the spiritual outlook of the years that will be. This is a responsibility that cannot be shirked—it is laid upon us by God, and we must humbly seek His guidance as to the path we must tread.

The evils of a divided Christianity are a commonplace of platform oratory. We wish we could see a more widespread recognition of their weakening influence in the actions of Christians of all denominations. It is fashionable to speak of the prospects of closer union with Greek and Roman Christians and to neglect the work that lies at our doors. As long as Rome lays down unlawful terms of communion which are as unscriptural as they are opposed to the practice of the primitive Church, so long will it be impossible to accept her terms and be absorbed in her system. The Greek Church is practically unknown to the mass of British Christians, and in its isolation has no pressing claim to immediate union, even if her teaching were in accord with the plain meaning of Scripture. The task we have at hand in England is to discover on what basis there can be co-operation and unity among the followers of Christ in this land whose attachment to Reformed Christianity prevents them seeing any inseparable barrier between praying and worshipping in common. When we meet one another, we can pray audibly and all join wholeheartedly in supplication. When we meet with Roman Catholic priests, prayer must be silent, although we are all in the same room! No one who has ever experienced the chilling effect of such prayer can close his eyes to what lies behind the custom. We may look forward to the time when Rome will change; until she does union is impossible.

If we are to be united in a hallowed unity, we must draw closer to *the Saviour*. The fact of unity exists; our eyes are holden and we do not see ourselves one in Christ. Barriers made by man separate; many of us are more intent on maintaining these hindrances than in joining hands and hearts. If we were all so closely knit to the Saviour as to be "in Christ" in the Pauline sense, then we should see how many are the bonds that knit us together. More faith, more love, more service are demanded, and as we share the Divine Spirit so we shall be able to see that it is shared by those separated from us by historical grounds that are of human manufacture. A cast-iron union in one ecclesiastical system is not the ideal of Him who spoke of the many folds, but one flock.

Unity can only be attained if there is an intellectual as well as an emotional bond between us. We who live the life must live it in truth and walk in the way the Saviour has marked. There is a vagueness that passes for brotherliness which is as powerless for good as the philanthropy described by Aristotle as a "watery kindliness." Men nowadays appear so busy in removing difficulties to belief as to leave nothing worthy of being called a creed. Christianity is a revealed religion. It has come to us from God, and that which is of God can never be abandoned by those who accept the salvation acquired for us by His Son. Certain great truths are implicated in the fact of Christ. We cannot escape these truths if we are to be sincere in our discipleship. He is human, but He is also divine. He is the Son of the Father and He teaches us that the Holy Ghost was sent to guide us into all truth. His sacrifice is not an example of self-abnegation only, it is the atonement for sin. The Holy Spirit sanctifies us. God has been pleased to reveal Himself to sinful humanity in Holy Scripture, and those who wish to accept that revelation of God must seek its content in the word that He has given. From age to age our knowledge of God grows, our interpretation of the Scriptures gains fulness, and the knowledge of the past adds richness to our experience; but these blessings do not take from the authority of the written Word, and to its pages we return to test the truth of all experience and doctrine. Dogma is unpopular, but dogma is a necessity of union and permanence for any society, human or divine. There must be some link defined and articulate that keeps the brotherhood together. This does not mean an over-elaborated system that must be accepted in all its details by all, a series of dogmas so articulated that to abandon any one of which means the abandonment of the whole. It implies obedience to the clear teaching and practice of the Saviour; but it does not carry with it acceptance of any

particular ecclesiastical system and of all the ingenious inferences drawn from over-emphasis on one aspect of truth. Dogma means simply, when considered as a basis of union, whole-hearted acceptance of the great fundamentals—God, Christ, the Holy Spirit, Three Persons and One God, salvation from sin through Christ, belief in His teaching and walking in His precepts—for there is a moral as well as an intellectual dogma.

While we have time let us give ourselves to spreading throughout our native land the great essentials, and in our common belief in them find a basis for that unity that will show the world around us that we are truly one. Our hearts are softened by the experiences that surround us and enter into our souls. The striking fact that a great interdenominational organisation has been chosen to undertake special work among our soldiers in the numerous camps, is striking testimony to the fact that beneath our external differences there is the desire to recognise that British Reformed Christianity is one in all essentials. What has been done among the men who have offered themselves to the service of King and Country can be done on a larger scale among those who have to remain at home. With its nearly seventy years of unbroken and unwearied service the World's Evangelical Alliance has a record and an outlook that will, in the Providence of God, be used for this great end. Its one great object is to make effective that inner unity which exists among all those who hold the Faith of the Gospel in the bonds of a holy love. Let us who are its members ensure by individual effort and liberality that the testimony of the Alliance to the essential principles of our common Christianity does not lose its great opportunity when the war is over. That which will take place after the war is determined by our action and activities to-day. When the tension of strife is over, and the weariness that must follow the exhaustion caused by the struggle supervenes, let the World's Evangelical Alliance be the centre from which it may be seen that there is in this land one Body of Christ unwearied in the pursuit of its holy aims and true to its highest privileges. If the Church of Christ—consisting of all true followers of the Son of God—shows itself one in Him, and lives to do Him service with its lamps burning and its loins girded, there will be a revival such as was never seen since Pentecost. The advent of this depends on the loyalty of individual Christ lovers—united as one Body, with a definite mission and a definite message: Salvation by faith in the promises of the Gospel of "Him who loved us" and "gave Himself for us."

THOS. J. PULVERTAFT.

Christian Charity.

O could we see together
  In the things of the upper air,
Through stress of wind and weather
  We should be brothers there.
We are brothers down in the valley,
  We are brothers out in the plain;
But we break our ranks when we sally
  Up the heights of the mountain chain.

We shall never see together
  Till we learn that the truth is wide,
And that they who journey thither
  Need not enter by one side—
Till we learn that each gate of vision
  Is the part of a mighty whole,
And that faith only finds fruition
  When I see with my brother's soul.

Till we have eyes together,
  Let us join hand in hand;
The future shall tell us whether
  We have seen a common land
To-day let us stand united
  In doing the work we can,
And union in God shall be lighted
  By the torch of union in man.

G. MATHESON.

Prayer and the War: its Place among the Fighting Forces.*

By Rev. Harrington C. Lees, M.A.

One of the most interesting notes that has been struck in modern warfare is that of the co-operation of forces, that is to say, the strategy by which many kinds of military forces are brought into action at the same time with one concerted end. So that, as we have recently seen on the coast of Flanders, you will have submarines, and ships on the surface, and air craft, and forces on the land, all fighting at the same time with one single aim: that is what we mean by the co-operation of forces. And in the spiritual realm that is what we are here for to-night. We are here to take our place, side by side, as a great fighting force, with other men of warfare, believing as we do that praying is working—that you can labour on your knees and fight and win your fight, if only your spirit be the right spirit, if it be swayed by the Holy Spirit in its praying. But if you are to win the fight, it must be along the line of the will of God, and your desire must be single.

I want to recall to you to-night a saying of King Alfred, I suppose the first man who made England a nation and started for her the co-operation of forces, Alfred the Great, and the Good: "What England wants is not only warmen and workmen, but prayermen." In Exodus xvii. 10 (So Joshua . . . . fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill) we have a good illustration of the co-operation of forces. There are four men, and they are not accidentally any four, but typical men who stand for certain definite aspects and positions. First of all, there is Joshua. He stands of course for the army, the commander-in-chief. So far as the record goes, this was his first great command, and he went forth to it, as we know, with courage and uprightness, God-fearing, and not ashamed of being known as a soldier who served God as well as his nation. We are here to bless God for our soldiers who are not ashamed of their faith and ours. How we thank God for that letter from Sir John Jellicoe in which he says: "We spent our Christmas Day with the decks cleared for action, and with the men standing to their guns. But we had time for three celebrations of the Lord's Supper." We have to thank God for that great hero whom we recently laid to rest, whose Christianity stood above his soldiery—almost the only thing he did put above it, but it was there—we thank God for Lord Roberts, a fearless soldier and a brave Christian. Joshua stands to us as the type of the men who go forth.

We now come to the second, Moses. Moses represents the Government clearly. So far as there was a King, Moses was King. So far as there was a Prime Minister, he was Prime Minister. If you want to see his representative Parliament, read the story in Exodus xviii. The army went forth, but the Government stayed behind—Governments must. But they must do their share. Moses went up to the hill-top. That means an Intelligence Department, among other things. Governments must *know*, and Moses, if he wanted to see the situation, must be on the hill-top. But there is the thought of a certain apartness and aloofness also. Governments need

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that, that they may have courage not to be swept by the nation or the press, but be swept by God, and direct the nation, and control the press. There is a national temper which may be perilous. There is a freedom of the press which may become licence, and the Government exists to govern the papers within reason as well as the people. We are here to pray for that.

There was not only that. There was an uplifted hand; and that means not only an Intelligence Department, but it means a sense of need. Do we not need to pray for this? I feel profoundly that we do. There appeared recently in a weekly literary supplement of *The Times* words to this effect: "A brave nation fighting in a just cause has a right to be proud of itself. Yes, but it must never worship itself, but be aware all the time of its human imperfections." We have a right to thank God for the courage with which we went into this desperate war for righteousness' sake. But that is not to blind us. It has, I think, helped to blind the man in the street to a sense of natural imperfection and sin underneath, both previously and at present. That is, I think, one reason why men are not praying as they ought. They say, "Why should we humble ourselves? We are fighting a Crusade!" That is so, but we must remember our human imperfections all the time. The cause is just, but we men are sin-stained. Moses must stand on the hill, and his hands must be uplifted. There were reverses on both sides—Amalek prevailed, Israel prevailed; but the thing that swayed the firing line in favour of Israel was the uplifted hand of the Government. Oh for men who will not only be serious as our men are serious, and rule as our men are ruling! Oh for men who will pray privately, but who will also tell the people that "God is our refuge and strength, a very present help in trouble. Therefore we will not fear"—not because of fleets and armies, but because we trust in God! The invocation of that sacred Name by others to justify acts of treachery and cruelty must not rob us of our just heritage. Our trust is in God's justice.

Then, thirdly, Aaron. Aaron is the Church. He stands not above Moses. I do not want the Church above the nation. It was that which turned the Universal Church into the Roman Catholic Church. You cannot have a Roman Universal Church. The two epithets are contradictory. It was a noble dream perverted, and sent things the wrong way. The Government to rule, the Church to pray and advise and serve. There the Church stands by the right hand of the Government in our story. What for? To uplift and direct. "Moses' hands were heavy;" "Moses' hands were steady." What made the difference? The two phrases are found in one verse. It was Aaron, for one, who made the difference. When the Government's hands get heavy with too much work and labour, we must have their hands upheld, and the Church of God is there at the right hand to hold and steady and direct and ever point upwards the responsible leaders of the nation.

And Hur. What does Hur stand for? We do not know much about Hur. First of all, he was son of Caleb and grandfather of Bezaleel. Then he was a senior man, and he stands for the man who by reason of circumstances could not go out and fight. He represents the people. He is on the left hand and holds up Moses' hand. If Moses' left hand were held down it would make the foe prevail, and Hur said, "I will hold it up for you." The people say to the Government, "You pray, and because you are our representatives we are praying for you all the time."

We are here to-night to think of nations and their rulers and Governments. Surely what we want is Joshua fighting, and Moses and Aaron and Hur on the hill-top. And this is the outcome of it all. Jehovah Nissi, the Lord my flag. Brothers, what would you do for the flag? You would hang the flag out of your windows boldly, and put it above your Houses of Parliament. Will you put God there? You would die for the flag, you would shed your blood for the flag. Will you show the flag on every possible occasion? Will you do that for God? That is why we stand and kneel here to-night. Let us kneel and pray.

The Day of Visitation; God's Voice in the War.*

By Rev. Charles Brown, D.D.

It seems to me that one of the most appropriate pictures in the Bible for us at this present time is the great picture of our Lord, in the day of His outward honour and of His inward sorrow, weeping over Jerusalem. When the crowd were shouting hosannas and strewing His path with garlands, there swept over His soul a vision of the coming siege of the city, the razing to the ground of its buildings, including the glorious temple, and the bespattering of the stones of her streets with the blood of her children. His weeping was not silent weeping, as at the grave of Lazarus, but He broke out into lamentation and cries of grief. The world has never been pleased with a weeping prophet. It always wants someone to bid men "Cheer up, to be of good cheer!" I suppose, if the people of Jerusalem had heard the cries and bemoanings of our Lord, they would have bid Him spare His grief, and have told Him that they could take care of themselves. I suppose that the first thought that comes to you, as to me, in this connection is this: If our Lord could weep over the coming doom of that city, which you could compass on a spring afternoon, how much more would He weep over the world to-day—the ruined cities of Belgium, her exiled people, her violated womanhood, the battered bodies of our soldiers, the broken hearts of sweethearts and wives and mothers, the shames of some of our military camps, the drinking customs of our country, and, perhaps, most of all, over the people who are unmoved by all this, who go on with their dances and dressings and follies, as though there were no great movement afoot, and as though God were not speaking to us. I feel certain that our Lord would break into lamentation over much that is in the world to-day.

See what He wept over. He had no influence with Jerusalem; He had failed with Jerusalem. The city was moved with curiosity at His entrance. It would soon be moved to hatred that would surge about His Cross outside the city wall with a sense of relief that it would soon see the last of Him. He had failed with Jerusalem.

I read a good many pamphlets to-day, and the burden of some of them is that the Church has failed. If the Church had not failed this war would not have been. I am not here to say that the Church has not had its failures. I think it is very likely that the message of the Lord that came to the Churches of Sardis and Ephesus and Laodicea—the message: "Repent!"—might well come to the Church of to-day. But I would suggest to you, in all humility, to-night, that a part of the failure of the Church to influence the world lies with the world itself. The fact that Isaiah failed with Jerusalem to save her from war and defeat and exile was not the fault of Isaiah—it was the fault of Jerusalem that refused his message. I wonder if any time during the last decade England has been willing to listen to a purely spiritual message? With a wave of materialism sweeping over us and the cult of the flesh reaching abnormal proportions, have the men about us been willing to listen to a distinctly spiritual message?

What have you had in Germany? Have not you had a philosophy that cynically and brutally repudiates the teaching of the New Testament, and cries, "Blessed are the people who make war!" and ridicules

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and condemns the Christian virtues of kindness and gentleness and compassion? What have you had in France? Rationalism, with a growing atheism. And in Belgium? A superficial religion. I wonder if you could have struck a spiritual note in any key to which men would have listened. I am sorrowfully convinced in my own mind that this war has come about largely because people have rejected the counsel and teaching of our Lord—the people of the nations. Our Lord has failed with us, and that is His sorrow. It is an infinite tragedy when all that the Lord can do with us is to weep over us when He cannot save us because we will not be saved.

You see what He wept over in Jerusalem—the ignorance of her people, and it was the ignorance of people who thought they *knew*, which is ever the most hopeless kind of ignorance. They never imagined that a humble peasant from Galilee could teach them anything. *They were ignorant of the things that made for peace.* I suppose they thought that their security was all right because they were "superior" to the people about them. That was one thing. For another, they were the chosen people of God, and nothing could "harm" them. We are told that even when the Romans were thundering at their gates they still believed themselves to be invincible. The Lord wept over their ignorance; they did not know the things that made for peace.

Do you think Germany knew the things that made for peace? Does not that country prove that the idea that a great standing army makes for peace is a delusion? Has not Germany thought that superior intellectual enlightenment of itself made for peace? What do you think makes for peace? Do you think that material good or good health makes for peace? Do not you think that the first essential of peace is righteousness? You can never have peace without it. Do you not think that one of the first essentials of peace is the acknowledgment of God, and that the heart of the individual and of the nation shall be made right with Him, and that you can never have peace until that becomes a fact?

We have been ignorant of the things that make for a solid and permanent peace. For—another thing—Jerusalem was *ignorant of the day of her visitation.* It is a marvel to us that the Eternal Son of God could walk the streets of Jerusalem, and visit the cities of Judah, and yet they were unaware of the glory that had been with them. Do you not think that we may be ignorant of our days of visitation? Do you not think that this is a day of visitation, and does it not appeal to you that there are thousands of people about you still who hear no appeal of God in the present great crisis? I must confess to you that it is an appalling thing to me that men can go out to the trenches and to all the perils of the battle-field, after drinking in the public-house and with profane speech on their lips. It is one of the appalling things to me that men should only want to know when this shadow may be rolled away, that they may take their pleasures again in the same old way as before. They do not realise that the Lord is speaking to us, speaking to us all.

> "He is sounding out His trumpet that shall never call retreat,
> He is sifting out the souls of men before His judgment seat;
> Be swift, my soul, to meet Him, be jubilant, my feet;
> Our God is marching on."

Men are ignorant of the fact that God is speaking, and one of the great missions of the Church is to awaken the world to the fact that in this great crisis and storm there may be heard the voice of God.

I suppose, one great question in the minds of many of us, and in the minds of many of our fellow men, is this: Is this war going early to end? There is a more important question than that. Is this nation, by this present fiery trial, going to be awakened to moral earnestness and spiritual passion? Do you begin this year with your heart made right with God? That is the great thing. Get this nation to the feet of God in humility and prayer and earnest desire, and the important thing is done. I believe from the bottom of my heart that God is visiting us now, and visiting the nations on the Continent of Europe; and I pray with all my heart that the visitation may be recognised by us who believe in Him, and that we may lead others to hear His voice in the present tempest and storm, and that we may be cleansed of our sins, and be made worthy of victory and of a lasting peace.

The Nation and the War.

God's Judgment and His Purpose.*

By Rev. Canon J. G. Simpson, D.D.

CHRISTIAN people,—I want to speak about four things to-night: God's judgment; our sins; God's purpose; God's way.

God's judgment.—Do you remember that wonderful refrain which occurs in the great Prophet Ezekiel, when he speaks of God's four sore judgments—the sword, the famine, the noisome beast, and the pestilence? God's judgments are not necessarily the immediate consequence of sin. We know perhaps better than the men of Ezekiel's day that pestilence may often be the result of human carelessness and wrong. We all know that the sword may be drawn in an unholy cause, and that those who thus take the sword shall perish by the sword. But when Ezekiel speaks of the sword, the famine, the noisome beast, and the pestilence, he is thinking of what our fathers called the visitation of God—God intervening in the midst of human life. He thinks of the wild beasts coming down out of the forest on the helpless villager, he thinks of the sword passing through the innocent villages, he thinks of the angel of death with his hand outstretched over the crowded city. It is the visitation of God. It is by these great acts of God that the Eternal brings us face to face with Himself. That is what is meant by the judgment of God.

Surely to-day, whatever may be the justice of the great war in which we are engaged, we are in the presence of a great European, nay, a world-wide calamity. We can say to-day, as even John Bright could not say in the days of the Crimea, the angel of death is among us; we can almost hear the beating of his wings. God's judgment brings us face to face with Himself, and when He brings us face to face with Himself He shows us ourselves.

And so I want to speak, secondly, about *our sins*. These are days in which men realise the community of the group. We are gathered together to-day in great groups or families. These are not days in which the individual counts for all for which he counted in a previous generation. We are in an age when men are gathered together in groups, and they feel their family relationships. Now, when a great war falls upon my life, at first I am inclined to resent it. Here am I, going on peacefully with my business; here am I, who loathe and hate war and all for which war stands, and I am involved, as it seems to me, by no fault of my own, in a great war. I say my first disposition is to resent it. Then I come to understand that I am a member of a family, and I know what it is to be involved in that which concerns us all. It is not difficult for us in these days to understand something of what old theologians mean when they speak of "original sin." We understand what is meant by the solidarity of the race. We know that as British men and women we are involved in this great war. Our country's cause is our own, and we must take our part with others. Does not that help us to see how we are involved in the sins of others? Does it not help us to see that national sin is a great reality? When I pass through the City and see other men sinning, I cannot think of them as standing over against myself. I am involved in their sin. You remember how Pilate washed his hands of the blood of Jesus Christ. But Jesus Christ never washed His hands of the guilt of humanity. If you and I have any sympathy with the revelation of the Bible, we shall understand that God Himself has consented to be involved in human sin. And you and I must shoulder the burden of the sins of our fellow-men, you and I must take our place with others. What is the meaning of the 53rd chapter of Isaiah? The great Penitent who there comes before us is the Man of Sorrows who is acquainted with grief; He bears our griefs, He carries our sorrows. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions and bruised for our iniquities." If Jesus Christ, the Lord of glory, can so identify Himself with the guilt of the world, you and I, when we come before the judgment seat of God, must be content to bear the sins of others. We are involved in the great national sins.

* Address given on the Day of Intercession in the Queen's Hall, November 20th, 1914.

What are you and I doing to-day in penitence for the sins of the nation? Think of Russia. Think of the great national sin of intemperance. Think of what those men in that Eastern country are doing to-day. What are we doing in this country to show our share of penitence for the great national sin of intemperance? I call upon you to-day to confess the sins of your country, to take your place as penitents before the Cross of Christ, to stand as at God's great judgment bar for your people.

Thirdly, think of *God's purpose*. Remember that God's purpose for a nation is not always the nation's purpose for itself. The old theologians used to speak of God's secret purpose; and no doubt it is very difficult for us always to understand what may be the particular purpose of God for a nation. But God has revealed to us His universal purpose, and that purpose is expressed in the great word of St. Paul, "God was in Christ reconciling the world to Himself." That is God's great universal purpose, and we may be quite certain that we shall not discharge God's particular purpose for us unless we are in sympathy through and through with God's universal purpose. "God was in Christ reconciling the world to Himself."

What is our relation to others? Have we entered into the spirit of the prayer which we have just offered before the Throne of Grace? Are we able to pray for our enemies? Can we really test our own relation to others, to those who do not love us, by the Cross? "While we were yet sinners Christ died for us." I have carried about in my Bible a passage written by a responsible writer in one of our great newspapers. This is how he speaks: "Terrible indeed will be the retribution which the Allies will exact from Germany for these acts; and, meanwhile, may every Belgian's bullet and bayonet strike home and rid the world of some, at least, of the spoilers of churches and of homes." Do you and I sympathise with that? Are you and I led away by the keen sarcasms of the comic papers? Are you and I being carried away from the great hope of the world, which includes not only the Briton, but the German? Can you and I enter into the spirit of the Epistle to the Ephesians? "He is our peace." Who is our peace? Jesus Christ is our peace. "He has made both one in the Cross." What St. Paul sees is Jew and Gentile, all nations of the world gathering together before the Eternal Father through the Cross. Can you keep that great ideal before you throughout this terrible time? If you can, be sure of it that so far as you leaven the temper of the nation, our nation will do the duty which God has laid upon it.

Lastly, *God's method*. God's method is not always our method. You read the story of the Bible. You understand that God chose the Hebrews in order that through them all the nations of the world might be blessed. But did the people, the Hebrews, always enter into God's method? He leads them through the wilderness, through discipline, through Babylonian captivity. Remnants of the people return, the city falls, it is razed to the ground. But God's purpose stands sure, it holds victorious. Amid all the changeful circumstances of the world, God's purpose does not fail. If you and I are out for righteousness to-day, then we have a calm faith. It does not matter what happens to England, to this great Empire. Even if we go down fighting for what we believe to be righteous, God's purpose must prevail. It may not be my way, it may not be thy way, and yet in His own way the Lord will provide.

I took part yesterday in a wonderful scene. The great concourse of people had passed out into the night from the Cathedral of St. Paul. I stood on the chancel steps in my surplice, and behind me there was the great picture of the Crucifixion glimmering white through the darkness. Above us was the misty dome. And there before us lay the coffin of a noble Christian soldier. Beyond the coffin the Guard, which had kept watch for many hours, were drawn up. Then on a given signal they came to attention, they saluted, and the soldiers who were standing sentry presented arms. All was still and silent. No one moved; and in the gathering darkness of the night, with the glimmering tapers giving a fitful light, the coffin slowly descended to its home in the crypt. And over us all the time was the great mother dome, and far into the night rose the Golden Cross. Brothers and sisters, we can sleep quiet if we sleep beneath the Cross.

"The Blood of Sprinkling": its Voice; its Message; its Efficacy; its Power.*

By Rev. Canon Allen Edwards, M.A.

THE writer of the Epistle to the Hebrews speaks of believers as coming to "the blood of sprinkling." Dear brethren in Christ, that is where we have come to-night. We have come to "the precious blood of sprinkling," and we have come for four things. First, to hear its voice. It has a voice. It speaks from the Cross, and speaks to the heart, and this is what it says: "We have redemption through that blood." And this is also what it says: "The blood of Jesus Christ cleanseth from all sin." We have come to hear its voice, and we have come, secondly, to accept its message. We have accepted it already. We accept it again to-night, and in the freedom of a new sprinkling and cleansing with the precious blood of Christ we look up to God as our reconciled God and Father in Christ Jesus.

And, thirdly, we have come to plead its efficacy. "The blood of sprinkling" is not only the blood of deliverance, it is not only the blood of acceptance, but it is the means of our access to the living God in Christ. It is the method of our access to God in prayer, it is the method of our access to the throne of grace. The blood-stained mercy-seat, where there is grace and help in time of need, is no figure of speech; it is a great reality in the Christian life. We come to God in prayer through that. "We have boldness to enter into the holiest by the blood of sprinkling." We come, first, to hear its voice; secondly, to accept its message; thirdly, to plead its efficacy. And we come, fourthly, to prove its power, and to have one more proof to-night from God Himself that He does pour out His blessing upon those who approach Him in His own way; that that blood in His sight is Omnipotent; that there is nothing it cannot purchase, and nothing it cannot accomplish, if we plead it at the throne of grace; and that every blessing we receive, and that every answer in prayer that we receive, comes from that.

Standing to-night, as it were, in the very presence, under the shadow of "the blood of sprinkling," there are two outstanding facts that fill me, at all events, and I am sure you as well, with devout thankfulness to God. First of all, for the wonderful spirit of Christian unity that has brought us together to-night and made us of one mind in the Lord's house. We are thankful for that, because one knows this: that where there is real unity there is bound to be rich blessing; where there is the spirit of unity there is the spirit of power; where there is a drawing together of God's people there is a drawing down of God's blessing. It was when the disciples were gathered together with one accord that the place was shaken where they were; and it is so to-day, when the people of God are united together and are of one heart and one soul, that the day of Pentecost is always "fully come." What a glorious thing it is to think of the wonderful and united uplift of prayer that is going up from all Churches and all lands and all hearts to-day. It seems as if the fundamental conception of the Christian Church were realised by everyone—that we all may be *one*.

For, observe, what unity it is. I would say, first, it is a unity of condition and of heart. We are all one in Christ Jesus.

* Address given at the Central Hall, Westminster, on Friday evening, January 8th, 1915, in connection with the Annual Universal Week of Prayer.

That is the great unity. We are not merely one in point of time or place, or of accidental Churchmanship or outward fellowship. We are one because we are all "born again," we are one in the perfect substitution of the Lord Jesus Christ, we are one in the personal acceptance of His great and finished work; and let us hope to-night that we are all one in the graciousness of the Redeemer's smile and love. It is a unity of heart and a unity of condition.

Secondly, it is a unity of petition. Sometimes in our prayer gatherings, if the Lord Jesus Christ were to come into our assembly and ask us each one, "What will ye that I should do unto thee?" there would be a hundred different answers, because we come burdened with a hundred different needs. There is only one answer to-night; we are all bent on one errand to-night. It is one burden of all our hearts that we are laying at the foot of the Cross to-night. We are all united about this one thing—we are praying for our Country, and our King, and our Government, and our Commanders by sea and land; that there may be, in God's good time, a disbanding and uprooting of the people that delight in war; that God may give us, in His own time, a righteous and permanent, and, if it be His will, a speedy peace; that the time may soon come when men "shall beat their swords into ploughshares and their spears into pruning-hooks"; that out of this terrible carnage and wholesale bloodshed there may grow up a purer and stronger national life; that everything may be wonderfully overruled by God for the greater glory of Jesus Christ and for the world-wide extension of the kingdom of God; and that, in the language of the prophet, though every other battle is "with confused noise, and garments rolled in blood," this may be with a burning up of the war spirit with complete destruction, "with burning and fuel of fire."

Thirdly, it is a unity of medium. We all come to the throne of grace to-night by one way. All our prayers are perfumed by, and presented in, the righteousness of Jesus Christ. There is one sin-bearer, and there is one prayer-bearer too, and the Bearer of our sins is the Bearer of our prayers—Jesus Christ the Righteous. The Israelites brought the lamb, but the high priest offered it. And so does our High Priest. We have one Medium, and He is with us to-night presenting each and all of our prayers before His and our Heavenly Father in the power of His great name.

There is not only a unity of medium, but there is a unity in the channel of the blessing coming down to us. I think that it is Mr. Vaughan, of Brighton, whose fragrant ministry is remembered to this day by many, who says: "If Jesus is the bearer of our prayers going up to God, Jesus is the bearer of the answers coming down from God; and He who makes the upward petition acceptable to God makes the downward answer sweet and pleasing to men." The channel of blessing is Jesus Christ.

The other outstanding fact is this. We thank God not only for the spirit of unity, but for the wonderful spirit of prayer, which is being poured out to an astounding degree upon the Church of Jesus Christ. I suppose every parochial clergyman has seen evidence of this in his own ministry and work. We have all seen strange things to-day in the development of the spirit of prayer. What I have seen has been this: scanty prayer meetings that one is ashamed of quadrupled in attendance, men who never thought of taking part in a prayer meeting, and shrank from it, leading the devotions at great meetings. I have seen that—men, and women too, who never thought of prayer meetings except with a kind of scoff or sneer, now never missing them; men who do not frequent religious services with the regularity that you and I do, and do not perhaps affect any religious profession at all, quietly kneeling down in their bedrooms and lifting up their hearts to God; whole trenches in the firing line without one single soldier that does not pray at night; and a spirit of earnest and unceasing and increasing prayer and inter-

cession poured out upon the Christian Church. My Christian brethren, if there is no other answer coming to the prayers which are going up this week, is not that enough to cheer the heart of every Christian Englishman? It is a new inspiration. We are breathing a new atmosphere in the Christian Church to-day. It is a new life; it is a new start; it has given to hundreds and thousands of the citizens of London a fresh conception, and a better one, of their national duty, and a fresh and inspiring hope for the future.

But there is going to be wonderful and definite blessing: be assured of that; and who can tell what answers of a very definite kind and character will come to us as a nation, and will come to us as individuals, through this great week of prayer in which we have been exercising ourselves? Who can tell, for instance, what forces, invisible but omnipotent—stronger than any armed battalions—we are actually bringing to the side of the forces in the firing line, on the Continent to-night, by these prayers in the Central Hall, and the prayers going up throughout the whole of the United Kingdom? I asked my congregation last Sunday night this question—and I supplied it with the answer, as I will to you—"Did Moses, holding up his hands on the mount, or did Joshua, fighting in the valley, win the battle against Amalek? You know the answer as well as I do. They both did; but give the place that God gave to the men who held up his hands. Did the angel really come and unbolt the prison door and let Peter out? Or was it the prayer that "was made continually of the Church unto God for him" that moved the delivering hand of God? You know the answer. It was both; but give the place that God gives to the prayer meeting. Is it the Christian minister who is sometimes used of God to give helpful messages of comforting grace to others? Is it he who does that? or is it some poor, humble, bed-ridden Christian, a believer in prayer, who, whilst the clergyman in preaching, is holding up his hands and asking God not to let the word drop, but that it may find a lasting dwelling-place in some heart? You know the answer to the question. It is both; but give the place which God gives to the poor soul that could not attend to hear the word, but who lifted up her heart and the Lord accepted her prayer.

I want to give prayer to-night the place which it has with God; I want to give prayer to-night the place which it has in heaven. I want to feel to-night that if I cannot "sell my garment and buy a sword," I can do a great deal for my country by standing in prayer by the side of those who have done so. I want to feel that I am standing to-day on the top of the hill with the rod of God in my hand, and that the responsibility of this march to victory, which your troops are making, rests quite as much with me, when I plead with God in prayer, as with the soldiers in the trenches or the sailors in the ships.

It will be one of the great revelations of the Eternal World that we shall know what prayer has done. To-day we ascribe this and that which we get from God to other causes. *Then* we shall know that it has been prayer that has brought these things, and nothing else; then we shall know how our national history has been helped by prayer; then we shall know that in our national and parochial and domestic life the greatest blessings we have ever received have come in answer to our prayers, or the prayers of somebody else for us.

In the meantime, I would just say three things. Be definite in your prayers. The Lord says, "What wilt thou that I should do unto thee?" Some of us do not know what we do want in ordinary prayer meeting, and we kill the prayer spirit when we lose ourselves in generalities. Be definite. And be persevering. Remember that if the answer to your prayer sometimes is, or may frequently be, deferred—remember that the sustaining of your faith at such time is an answer to prayer of itself, and ought to help to encourage you to keep on. And, lastly, be expectant. If you are on the lookout you will see something; if you are not, you won't. "To them that look for Him will He appear." If you are on the lookout for the "cloud like a man's hand," you will see it when God is pleased to bring it up, and there will be showers of blessing. And remember the everlasting axiom of real and true spiritual approach to God is this: "According to your faith so be it unto you."

The Reunion Outlook.

Notes and Comments.

The Week of Prayer.

NEVER has the Week of Prayer been more solemnly observed. The deepest thoughts of men's hearts have been stirred by the events occurring in the world, and human help to meet the sorrows of hearts and to heal the wounds of nations proved itself to be unable to achieve the desired end. Differences that divided were seen to be small in the face of the great fundamentals that united. Churchman and Nonconformist bowed together in prayer, and from thousands of centres united prayer was made to God for all those concerned in the war and for a righteous peace. In every part of the United Kingdom this spirit was evidenced, and it was felt that the World's Evangelical Alliance was rightly guided in the framing of its programme for the week. Is it vain to hope that the manifestation of brotherhood will continue during every week of the year? Surely as we see ourselves surrounded by all that makes for the destruction of human life in deadly combat, and learn as the days pass of loved ones laying down their life for King and Country, the call of the Heavenly King becomes clearer, and His great high-priestly prayer that they all may be one calls for its fulfilment. We are one if we are true to Him, and it is for us to extend the realisation of that unity. If the strife of tongues now happily arrested were to be converted into one great chorus of praise, how much happier we all should be. We all can give reasons why this is not the case. The time has come for the recognition of the fact that ecclesiastical exclusiveness cannot be of God, whose Holy Spirit works where and how He lists, and brings forth His fruits in men of all Churches and types. Surely all bowed together in common prayer must who hold that the God who heard their prayer is their common Father, and in Him all are brethren! The day of union in one great organised Church may be a dream. The day when we all realise that we in our several Churches are in reality brethren—members one of another—in the great universal Church, ought to be ready to dawn.

The Mission to the Vatican.

Our Government has sent a representative to the Vatican to congratulate the Pope on his election and to safeguard our interests during the war. In the past we did not send congratulatory messages by an accredited Minister, and since the reign of James II. no representative of St. James's has been accredited to the Vatican. It is true that Sir James Lintorn Simmons had some sort of a mission dealing with the Maltese question, and the results of that are not pleasing to the friends of religious freedom, if the condition of Malta to-day be a fruit of the mission. When Ireland was disturbed Sir George Errington represented the Government—unofficially, but none the less effectively—and the policy he favoured has not been followed by the party that sent him. We recognise the difficulty of the present situation. Germany and Austria are represented by powerful influences, and France is without anyone to voice its claims. Russia has a Minister, but he is only supported by Belgium in presenting the case of the Allies. Rome has undoubted power over her adherents, but they at times have proved unwilling to listen, as was seen when the Emperor of Austria rejected all appeals from Pius X. Had the departure from the settled policy of England taken place during a time of peace the outcry of Protestant England would have demanded and secured his recall. Now patriotism has silenced the public voice, and men say that it is a case in which the best is the enemy of the good, and that when a nation is fighting for its life it is lawful for it to adopt temporary expedients which are not morally wrong, but are under ordinary circumstances extremely inadvisable. The power of German Jesuits is strong with the curia that surrounds the Pope. In many lands the Roman Catholic Ultramontanes have shown themselves hostile to England, and it is expected that in self-defence as a Court that professes adherence to ethical and Christian standards the Pope will be compelled to restrain their activities when he knows facts. We trust it may be so, but we regret that the Government should have

been forced to take this step, which must not be considered a precedent for a permanent Minister of the Vatican.

Can the Pope make Peace? It has been the opinion of many that if the Christian world were united it could stop the war. All Christendom stands aghast at the slaughter, and the Pope represents the greatest number of Christians who believe him to speak with infallible insight and Divine power. Therefore, if he would consent to become the Chairman of a great council of Christian representives, his voice would be so penetrative that it would reach the hearts of those who lead the combatants and establish peace. "At any rate, the war is so great a calamity that the effort is worth the making," and on this ground a number of men have urged an appeal to the Pope. We believe the whole plan is the result of thought being diverted into wrong channels by counsels of despair. It is forgotten that the Papacy has secular as well as religious ends to serve, and that those ends run counter to the best interests of many nations. It is overlooked that when the Pope wished to be represented at the Hague Conference some of the Powers objected, and his Minister was not permitted to attend. It is one thing to say that the Pope is the greatest Christian leader in the world, but even in our own time he has been associated with national policies that have worked evil to States. Portugal to-day is a witness, and have not the restrictions placed on religious liberty in countries where the Vatican possesses authority been connived at, if not instigated, by the Vatican? After all, Protestant Europe stands for spiritual and religious ideals that are at war with those of the Papacy, and believes that the truth for which it stands is the Truth of God. Panic may lead good men astray; sometimes the better the men the more they are liable to allow their hearts to outrun their heads. There is no possibility of doing what the idealists who have their heads in the clouds propose. The Pope would never sit as an equal among Christian leaders, and the history behind his throne does not add confidence to the attitude he would adopt. When he cannot regulate the action of his own adherents he is unlikely to sway those who do not accept his authority.

"Living Dangerously." An old heathen proverb says, "it is permissible to learn from an enemy." Nietzsche, whose hatred of Christianity is only equalled by the contradictory character of his teaching, has advised men to "live dangerously." He meant that men should not be always counting the cost, but when a high call comes they should be ready to obey it, no matter what obedience may involve. Unconsciously he had placed himself, in pressing home this motto, very close to the message of our Lord, "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." The war, if it has done nothing else, has taught us that life preserved at all costs is not the true end of man. A life of shameful neglect of duty is detestable, and the only life truly lived is one spent in obedience to the highest calls of our manhood and the claims of God. Claims of the country compel men voluntarily to lay down their lives for its interest, and though we sorrow when they fall, we feel proud that they have made the great choice, and have preferred death to disloyalty to country. Even more so is this the case concerning the Kingdom of God. We have been resting too long under the belief that it is only the chosen few who are called upon to take up the Cross and follow the Saviour anywhere, everywhere He may lead. We have become victims of convention, and more ready to make excuses why we should not do hard things than take them as a duty and a privilege in the service of God. This, however, does not imply that they should be done simply for the sake of doing them. For men to spend nights for pleasure in trenches, up to their waists in frozen water, would be a sign of lunacy in normal times. When the enemy is near and the ground has to be held, they do so rightly. So with us in the Church—when the Master calls, we obey and live dangerously.

"Teutonic Ideals." A young writer in the *International Review of Missions* says: "The Reformation marks merely the victory of Western, especially Teutonic, ideals over the old Greco-Roman habits of thought as embodied in the mediæval Church, not the final statement of Christianity in forms of thought capable of universal acceptance." This is typical of much loose writing that

is now popular as denoting emancipation from the leading strings of the sixteenth century. Much as we value the Reformation we do not accept its teaching because it comes from that source, but on account of its truth. For us there is one final court of appeal in all matters of Christian teaching—the Bible, and the Bible alone. Tradition may interpret the teaching, and the new light that comes from progress may give new meanings to it, and show how best it may be applied to the problems of contemporary life and thought. This, however, is very different from the proclamation that the thought we accept as Reformation is simply local and Teutonic or Western. We believe the message of the Reformation because it is in accord with the plain and simple message contained in the Bible. It is becoming, probably, fashionable to waive away Bible statements as outworn and to appeal to some other standard. The Bible has for many ages withstood the slights of its enemies, and it will prove itself the stronger once more, after it has repelled the onslaughts of the newer learning, which is only the revival of the old heresy. We are quite prepared to admit that the character of our Lord and His redemptive work will be found to have richer application when it has been meditated upon by the Eastern Christian world, but nothing discovered will be opposed to Scripture teaching. When men attack the Reformation they generally are found to be assailants of scriptural religion. At this time a reference in an English magazine to the Reformation as the triumph of Teutonic ideals is a long way in the direction of discrediting it.

A French Philosopher on the War. M. Bergson is above everything else a spiritual thinker. He is one of a group of French philosophers who have worked their way out of the prevalent materialism to a spiritual view of life and to a strong ethical sense of the importance of morality. It may not be possible to accept many of his views as to the intellectual grounds on which he argues for his support of Creative Evolution. No one who has read his addresses and books can fail to be impressed by his moral earnestness and his conviction that life is more than raiment, and that its true worth is found in following the highest that a man knows. He is one of those pure souls who have honest and good hearts. Some day he will, we hope, be more definite in his allegiance to Him who is the Way, the Truth, and the Life. In a recent address he tells us that on the morrow of the War when we review the failure of materialism we shall ask ourselves, "what the progress of mechanical arts, what positive science, commerce, industry, methodical and minute organisation of material life are all worth unless ruled by a moral purpose?" "As the nineteenth century was the age of physical science, the twentieth will be that of moral science." We are thankful for this utterance, but we need something more. We wish to see a twentieth century in which the Gospel of God will be esteemed by all as the way by which men will reach the highest they can attain and the true end of living. On the Churches of to-day rests the character of the morrow of the War. We dare not think of the future without recognising the duty of the present. The breakdown of materialistic civilisation is self-evident; the coming of a better age is a necessity if the future is not to be a repetition of the past. Men were congratulating themselves that the horrors of the Franco-German War were a thing of the past. Peace prizes were awarded—specious arguments were urged to prove the impossibility of war for intelligent States. They have proved delusions, because man was unregenerative. In regeneration by the Holy Spirit lies the key to the peace of humanity.

Constantinople and Palestine. Many earnest Christians have their eyes fixed on the old Christian capital of the East and the Holy Land, and now in possession of the Turk. Whatever be the end of the war, the position of these two places can never be the same. Constantinople will come under Christian government, and the great Mosque will become once more a Christian place of worship. We believe that the vast majority of Christians all over the world would prefer to see Constantinople in Russian hands than in those of the Turk. English Christians, no matter to what ecclesiastical type they may belong, hold this view. Can we ever again have Palestine under a Mohammedan Power? It may be sentiment, but it has always been to Christendom a sad spectacle to see order preserved in the Holy City by the followers of the

prophet who was the bitter foe of Christianity. To-day Palestine has practically become a Jewish colony, and Jerusalem a Jewish city. God has marvellously brought the Jews back to the Holy Land, and it is now suggested that they should be permitted to settle there under the Government of their native lands. We do not know how this will work out, but we are convinced that love of their old land will send to Palestine, when the rule of the Crescent disappears, many hundreds of thousands of Jews. There must, however, be complete religious liberty, and the city associated most intimately with the Saviour of Humanity must be free to Christians. We believe that this can be evolved out of the present struggle, and that the Divine plan will somehow work itself out before our eyes. We see the enormous growth of Judaism under the Turkish regime, and we find in that the fulfilment of the teaching of the Prophets. The homeless Jew looks to Jerusalem as his home, and has gathered many of his people there. The Jew will become the servant of His Saviour, and a Christian colony of Jews in Palestine will be the herald of a better day. When the Jew becomes loyal to his Messiah, a great step forward will be made in the work of world missions.

German Theologians and the War. The twenty-seven eminent German theologians have replied to the forty-two British Church leaders who answered their former letter. We have read carefully what they say, and are convinced that they are thoroughly honest in their contentions. It is, however, possible for men to be honest and mistaken. The history of mankind proves this, and when patriotism is in conflict with facts, then men unconsciously misinterpret facts and make them appear to testify to the detriment of their adversaries. So it has happened with our German brethren. They somehow cannot see things as they are; they believe that we are in the same condition, blind to all that tells in their favour. We assure them that we have as honestly as they sought for proof of their statements that appeared to tell against us, and have not discovered them. We are told plainly that a French attack on Belgium was "planned, according to absolutely reliable testimony." What this testimony is we are not told, and our German theologians appear never to have heard that France bound herself not to invade Belgium. It is also said that "Belgium neutrality had already been violated before the entrance of German troops." On the authority of the German press this is affirmed, but no proof is given; but confirmation is found in the discovery of conversations between British and Belgian military men in 1906 as to what should be done to protect Belgium in case her territory was invaded by Germany. Surely signatories to a treaty should agree as to what they should do to help to perform promises freely made and intended to be kept! Germany built strategic railways intended only for an attack on Belgium. This was warning enough of intention, and the Chancellor admitted that a wrong had been done, but a way should be hacked through. We fervently join in their prayer that the outcome of this war may be a "purified and renewed Christianity in which the Christian world can live again in honourable peace, can heal the wounds of war, and by means of humble service overcome the consequence and injuries which have been done to our non-Christian humanity in the task laid upon us all by God. And if we all let this chastisement lead us to a searching of heart, He can and will so guide that it will hasten the coming of His kingdom."

The Witness of the Church. An anonymous contributor to "Papers for War Time" has written a pamphlet on "The Witness of the Church to the Present Crisis." No one can read it without appreciating his Christian spirit and his desire to help the Church to see its duty, and to do it. He is under the impression that unthinking hate and unworthy retaliation are to be found in quarters where they would be least expected, and he lays down characteristics of Christianity that should appeal to all who profess faith in Christ. Our enemies are to be loved in a Church that transcends all differences of nationality and race, repentance should be sought by those who are convinced that evil can only be overcome by spiritual means, war has been the occasion of the purification and elevation of the national life, and in a devastated world the Church is called upon to keep alive the beacon of hope. "The cause of our evils is not in God. It is the Father's good pleasure, as Christ assured us, to give us the Kingdom. The delay and

failure are wholly in ourselves. A new world is coming into being, different from anything we have ever dreamed. Shall the Church fail God in this great hour? Or shall it allow itself to become the instrument of accomplishing His purpose for good for the world? It can only do so by being true to its character and mission." We entirely agree with this, but how is it to be true to its character and mission? At the last analysis the Church consists of individuals who are responsible moral agents. The individual must be won to Christ. The Church to-day is represented by all those who are in Christ, and even in a broken and divided Christendom there is the Christian spirit that fills everyone who has given himself wholly and entirely to Christ. The various Churches may speak through their leaders, but the voices of the leaders are only of weight in so far as they represent their followers. The true witness is the witness of men and women consecrated to the highest good—the following of the Christ of God.

A National Mission. The *Record* and *Church Family Newspaper* simultaneously had the thought of advocating a great National Mission. The *Record* contributors pleaded for a mission in every parish by its own minister; the *Church Family Newspaper* urged a great mission next year, prepared for by prayer and thoughtful planning. We are glad that this is the case, and we also welcome the great Nonconformist campaign to bring the careless and indifferent to Church. Some thoughts spring from the advocacy of a mission spread all over the country. Are all clergymen and ministers evangelists, and if not, why not? The Church of God exists to win men from sin as well as to build them up in their most holy faith. Every man called by God to the ministry ought to have a definite message of salvation through faith in Christ. In how many of our Churches are there no conversions from one end of the year to the other? Is not preaching losing much of its definiteness and becoming the exposition of the obvious and the presentation of moral theses with a pietistic flavour? How many men are able to preach a sermon that will lead to decision for Christ and to point men to the crucified Saviour? Is the doctrine of the Atonement put in the place it has in the teaching of our Lord and His apostles? The times call for heart-searching, and the religious leaders of our age are bound to look into the recesses of their own experience and ask themselves, "Have I been expecting the renovation of human lives by the converting power of the Holy Spirit?" We throw out the suggestion that if the schemes for a great mission be found impracticable, every one called by God to the ministry of His Word should definitely ask himself, "Have I, during the year that has passed, had the joy of seeing one sinner converted through my ministry—one life changed by the privileged position that God has given me?" If this question be fairly faced we believe that there will be a revival in many congregations.

The Islington Meeting. The Islington Conference is probably the largest clerical meeting in the kingdom. This year it was held in a church instead of a public hall, and its character was somewhat changed owing to the War. Men had their minds full of war topics and wished to have some guidance on the important issues at stake. It was thought that some 500 would attend; more than 1,000 were present. Devotion was intermingled with addresses, and it was soon evident that although the meeting was held in a church, the addresses were composed for platform delivery. Sermon makers saw that the rules they place on themselves to avoid working up applause had been abandoned, and that the speakers for the most part aimed at keeping interest by making excellent points. Is a conference a meeting where only selected speakers read papers or deliver addresses without any previous interchange of opinion as to the way in which they will treat their subjects? If so, then Islington was a conference. The assembly conferred with the speakers, but there was no criticism or collaboration. One by one they occupied the pulpit, said their say, and it did not matter whether the same thing had been said before or something different had been uttered, the paper was read through to the end. It is a pity that we are drifting into a position at all our conferences that appears to mark the end of public speaking and debate. If it be thought that all papers written are immortal contributions to the discussion of subjects this might be good. As a rule,

they are as fugitive as speeches, and there is lost that action of mind on mind, that frank exchange of opinion which discovers truth and sets men thinking. After Islington many asked, "Was there any definite message or any real addition to one's knowledge concerning the War?" and the reply was, "It is hard to find it!"

Islington and Christian Unity.

The problem of union presented itself to some of the speakers. Probably because it was an Anglican gathering, the two aspects put forward were Unity within the Church of England and Unity with the Roman and Greek Church. It was plain that the references were the result of a great yearning rather than a grasp of the essential principles at stake. No allusion, direct or indirect, was made to the pressing problem of closer relations and the acknowledgment of real brotherhood with the non-episcopalian Christians who surround the Anglican. This was particularly sad, as the vast majority of English Evangelicals recognise the union that already exists between them and non-episcopal Churchmen. There is no gulf of principle dividing them on fundamentals. They see alike on those great Truths which they preach in common, and they are separated by ecclesiastical barriers that are of secondary importance in comparison with the vital Truth that they have received from God. Is it possible that Evangelical Anglicanism is becoming narrower in its outlook towards Nonconformity and more sympathetic towards the Church of Rome? Are conceptions of the character of the Church deliberately rejected by the Reformers, once more gaining hold of the mind of those least suspected of sympathy with them? When union and alliance with the Roman and Greek Churches are urged by a speaker at Islington there must be something wrong. He must either be ignorant of the teaching he wishes to attract as an ally, or he depreciates the importance of the differences between it and what he professes to hold. It is plain that an outburst of patriotic enthusiasm is responsible for a sentence that is out of keeping with the whole life of the man who expressed it. As long as Rome refuses to accept us except on terms that demand our stating we believe what we know to be untrue, and the Orthodox Greek Church holds dogmas that are unscriptural, so long is the alliance desired impossible. When we are trustees for the Truth of God we cannot barter His treasure.

What is the Church's Sphere?

An Islington speaker said, "Our first principle of unity must be a full recognition of that which is valued by those who especially lay claim to the name 'Catholic,' and I take it that what is especially valued by them is the sense that religion is given by God, and not in any way at all constructed by men. This, for them, is the meaning of their sacramental and hierarchical principles — something which God gives and man has only to receive—the insistence that no man can make himself a Christian, but is made so by the Spirit of God operating through other Christian people, or, if you like to phrase it so, through the Church. It is only what God gives which can possibly be satisfying to all men." From one point of view this is true. God has given us the revelation of Himself in His Word and in Jesus Christ. Only through knowledge of that revelation which must in some way be meditated by man comes salvation—which is the gift of God. This is, however, a very different thing from asserting that only through a hierarchical Church, with a definite sacramental system, can salvation come and membership of the Church be secured. Every man and woman joined to Christ by living faith is a living member of that Church. They owe their place to the gift of God, but they are not bound to accept as necessary for their eternal well-being a certain conception of the Church carrying with it the need of episcopally ordained ministry for the reception of sacramental blessing. Such a view has no support in Holy Writ, and is unknown to the Apostolic Church. The facts of experience contradict its exclusive assertions. It is right for those who value Episcopacy to maintain it, but when they attempt to assign to its possession the sole right to full Christian privileges, and to assert that no one can be a true Church member who has not the privilege of membership of an Episcopal Church of a particular type, then we can no longer consider their teaching characteristic of the liberty of the Spirit or the known facts of the way in which that Spirit is working in life.

Christian Psychology. Every age is in danger of becoming a slave of certain phrases. Psychology is the popular study of the moment for those who imagine that it will explain the mysteries of conversion and growth in grace. A well-known writer has so analysed and dissected religious experiences, that he leaves nothing explained away except a general mysticism or mistiness, which classifies together the feeling that we have been in a room before and the knowledge that God has regenerated us in Christ Jesus. There is, however, a sphere in which knowledge of psychology becomes of the first importance. It may truthfully be said that every great Christian preacher or worker is consciously or unconsciously a psychologist. He knows what is in man, and how best to appeal to man so as to lead him to higher and better things. Dr. Stalker, who is a writer of exceptional skill, in his "James Sprunt Lectures," deals with the main aspects of psychology as presented in Christian experience. Here are a few phrases which tell their own message: "The most redeeming quality of hope, however, is the identification of our desires with Christ's redemptive purpose for the world. . . . . Some one has said that the lever by which this world is moved must have its fulcrum outside of the world; and the Scripture itself, speaking of the hope of heaven, asserts, 'Everyone that hath this hope in him purifieth himself even as He is pure.'" "This sense of personal unworthiness and unfitness most of all distinguishes Christian psychology from philosophical or even religious psychology; although the pessimism of such penitential emotion is more than redressed by the spring and buoy with which the new man rises anew to face the task after casting himself in faith on the mercy of the Saviour, Who has said not only, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest,' but also, 'I came that they may have life, and may have it abundantly.'" The book, as a whole, sheds light on human nature and strengthens faith.

Family Prayers. The striking remarks made by Earl Curzon in the House of Lords have directed attention to the decay of family worship and the loss we suffer as a nation from its neglect. He read a letter from the late Earl Roberts, in the course of which he said that ever since his marriage he had maintained family worship in his household. Every member of the household attended without compulsion, and he and his had greatly benefited from honouring God in the home. We are thankful that the practice of Lord Roberts and the remarks of Lord Curzon have made many search their consciences and repair the altar of the Lord which had been neglected in their homes. Unless religion is honoured in the family, children will grow up in the belief that it is one of those things that are unnecessary in the struggle of life, and God will pass out of their thoughts when the cares of the world come upon them. On the other hand, when a household daily draws near to God, the reading of the Word and the offering of united prayer leave a deep impression on all, and build up a spirit of family piety that follows every member through life. It will be so highly valued that, when they found households of their own, it will be practised as a potent help to Christian living and a daily honouring of God. We are only too well aware of the many difficulties that modern life places in the path of home united prayer. A little re-arrangement of domestic plans, and a realisation of duty unperformed and privilege neglected, will make fathers and mothers see that they fail in a sacred obligation when they do not gather young and old, servants and visitors, together to ask God's blessing on the day and give thanks to Him for His preserving mercies. To forego the hallowing of God by the household is to show that He has not the place in thought and life which He demands, and to reduce religion to pure individualism as far as the family is concerned. When a household is formed God makes its head His priest, and this office can never be abandoned save at the price of dereliction of duty and loss of blessing.

Did God reveal Himself to Israel? At one time the writers who wished to escape difficulties—very largely of their own manufacture—were accustomed to draw a distinction between inspiration and revelation. The Hebrew Scriptures were not, according to them, "inspired"; the revelation they narrated was the revelation of God. Now it seems that even this view of revelation is being abandoned. Hebrew writers had not been

given them by God any direct revelation of the character of God and His teaching. "In the face of the logic of his environment the prophet reached this wonderful conviction—God had revealed Himself to him, and he could not set aside the vision—such, for example, was the experience of Isaiah (chap. vii.) and of Jeremiah (chap. i.). In his own day 'the mono Yahwist' was only half believed by his contemporaries: they preferred the equally passionate assertions of the prophets who opposed them, 'the false prophets' of Jeremiah xxiii. But in view of the history of the faith, which started in the true prophets and culminated in the Christian revelation, can we refuse to believe that God chose them, in spite of their limitations, to be sowers of the imperishable seed?" We are therefore informed that revealed religion, as the Jews believed it, is "an exploded doctrine." The prophet did not evolve his doctrine out of polytheism—he did not reach it by reasoning, the logic of his environment blocked the way to truth—he somehow by genius, by vision, seized the truth, and when once he grasped it the vision possessed him and he preached it. We do not think that this account meets the facts as we have them in the Old Testament, and we are not prepared to throw aside as "exploded" the Jewish conception of inspiration and revelation. God revealed Himself to chosen men, who, inspired by Him, wrote the Scriptures. We cannot trace the process, we are not able to understand all that took place, but there was more than a heavenly vision vouchsafed at one period to the writers. God guided and directed them, God sustained them and led them to write the imperishable words we now possess as a heavenly treasure inspired by Him.

Is Universal Peace Possible? One of the ablest and most arresting of the pamphlets published on the war is that by Dr. H. T. Hodgkin, entitled "The Church's Opportunity in the Present Crisis." He asks: "May not the Church find a new and larger unity in fulfilling to-day her prophetic function in the world, as from all the scattered outposts and from all warring countries there shall go up one great voice calling upon the Prince of Peace to give peace once more in this distracted world? Out of the stress of the world's deep need as we see it to-day might we not even believe that a new and more impelling force than ever before will be given to the movement toward re-union in the Church, and that we should learn to see in a truer perspective the things which still maintain the spirit of war within the body of Christ itself?" We earnestly hope and pray that out of this war may come a deeper and fuller realisation of the need of unity. This, however, is no guarantee of universal peace. The Roman Church was unable to hold back her ordinarily dutiful vassal, the Austrian Emperor. The Church in England, if united, is not strong enough to restrain the political leaders from war. If it had been consulted before the outbreak it would, as a whole, have said war is preferable to a stained escutcheon and moral degradation. We see, with sadness, how the closest friends of different nationalities are separated by being on opposite sides in this struggle. They are earnest Christians. No, the true pathway to universal peace is the pathway that must be trod by the Church in doing its own work more self-sacrificingly, winning men from sin to righteousness. It is this road, and none other, that leads to the triumph of the Cross; other things follow naturally.

St. John's Ambulance. It is strange how old Societies assume new forms and maintain a continuity of their work under entirely novel conditions. St. John's Ambulance, which is doing such magnificent work, is a direct descendant of an hospital that existed in Jerusalem since the third century. It is unnecessary to follow it through the evolution that associated it with the Crusades, brought it to Acre, Cyprus, Rhodes, and Malta, and finally established its headquarters in England. Suffice it to say that to-day it is carrying forward a magnificent work of healing and attendance on the sick and wounded through the ravages of war, and is undoubtedly the oldest Red Cross organisation. Its members are proud of their past, but they base their claims for help on their contemporary usefulness. In their provision of help to the wounded they are living up to the best of their traditions, and any funds entrusted to them will be used economically and efficiently.

World Missions and Unity.

Notes and Reviews.

The Pope and Gospel Reading. The Society of St. Jerome, after a most auspicious start, had fallen into a backwater. In spite of Leo XIII.'s Indulgence of one hundred days to all who read the Gospels for a quarter of an hour daily, the sale of their Gospels and Acts fell off after nearly a million had been circulated. Pius X. appeared to be lukewarm in its support, and deprecated the publication of more than the books already translated. The later editions had added notes of Roman Catholic tendency, and an appendix was added containing Roman Catholic prayers. The present Pope was one of the founders of the Society, and he appears determined to see its activity restored. He urges the wide diffusion of the Gospels, and writes: "among the chiefest aspirations of our soul is an end—I mean the entrance of these most holy books into Christian households, to be there, like that piece of silver in the Gospel, a thing that all shall diligently search for and all jealously guard; so much so indeed that all the faithful shall become habituated to the daily reading and study of the same, and thence learn well to walk worthily, in all things pleasing to God" We rejoice to welcome this approval of a work which cannot fail to be fruitful of blessing to the Italian people. The reading of the Word of God cannot be in vain, and as men are indoctrinated with its truth they will be drawn nearer to God, and will learn what His Son did and taught while here on earth. This is a most grateful sign of the times, and who can tell whither it may lead Italy?

German Missions. The *Missionary Review of the World* publishes the statistics of Continental Missionary Societies. They tell us that the income of the Societies in 1914 amounted to about £500,000, which represents an increase of £100,000, and the growth of the work is even more remarkable. 32,000 communicants have been added to the Churches. We are informed that on account of the War "the work of these flourishing and growing Societies has been almost paralysed. The missionaries are cut off from their home base, and many are living in an enemy's country." This is sad beyond words. German missionaries are doing admirable work—at least, they have done it while possessed of means and freedom to prosecute their labours, and now the War has arrested all their progress. We earnestly pray that they may not be much longer crippled by the duration of the War. Those who made the War inevitable have a heavy responsibility for what they have done to deprive the mission field of means and opportunity for Christian obedience to the command of Christ. We fear that this aspect never presented itself to politicians and soldiers.

Liberty in Spain. We rejoice to learn that, as we anticipated, the Spanish Government has determined to act fairly by Colonel Labrador, who, although granted a pardon for obeying his conscience in opposition to a clause left by an oversight in the Naval Code, was condemned to having black marks recorded on his service sheet. He was deprived of a decoration he greatly valued, and this too has been restored. The Government has gone further, and has brought in a Bill abolishing the clause that compelled naval officers to attend the Mass of the Holy Spirit, although by so doing they violated their consciences. Colonel Labrador is a member of the World's Evangelical Alliance, and we are thankful for the opportunity of congratulating him on the victory he has won for liberty of conscience. Our Spanish Branch has been unwearied in its efforts on his behalf, and we are indeed glad that, through its influence and the generous spirit of the King and Government, this desired alteration has been made in the law of Spain. In the past negotiations with the Spanish Government were directly carried forward by the London Office. Now Evangelicalism is strong

enough in Spain to command the attention of the rulers, and by the efforts of the local national Organisation, in complete sympathy and co-operation with the British Organisation, to obtain a result that is an answer to the prayers of God's people, who love freedom for the exercise of the individual conscience.

Progress in Spain. From many parts of Spain gratifying news reaches us. The venerable Señor Tornos, at one time Court Preacher to Queen Isabella, has had the joy of opening the splendid church erected through the generosity of a Spanish Evangelical, who left a large sum for that purpose. Here in the centre of Madrid our Presbyterian brethren have a church that is as well and beautifully designed for public worship as any church in the United Kingdom. It is worthy to be placed by the side of the buildings of the Spanish Reformed Church, erected by the zeal of the late Archbishop Plunket. In Sabadell the Church under the direction of Bishop Cabrera has acquired, largely through help provided in Spain, a magnificent centre for its work, which will give it a good church, excellent schools, and a residence for its minister. More than 250 pupils attend the schools, a hundred communicants are on its roll, and a Christian Endeavour Society is an active aid to recruiting the congregation. Owing to the pressure of war, help from this country has not been as freely sent to Spain as in the past, and the Evangelical community has made great sacrifices to maintain without diminution its work. The Rev. Franklyn Smith, the devoted Wesleyan minister in Barcelona, has been gladdened to see many signs of progress and a great change of public opinion towards the vigorous educational and Evangelical movements under his charge. As one who knows intimately Bible work in two continents says, "Spain needs the Bible as much as Africa."

Mexico. In this country, so sadly devastated by war, the Protestant Missionary Churches have adopted a most comprehensive scheme of co-operation. Even more remarkable than this is the appeal of the Church of Rome to the American Government to intervene in behalf of religious liberty and toleration in the Republic. Pius IX. wrote to the Emperor Maximilian urging that Roman Catholicism should be the only religion, to the exclusion of all religious dissenting worship, and that all schools should be under the control of the ecclesiastical authorities. Here, too, the Roman Church insisted that liberty of conscience and of worship is a claim that should not be allowed, for it is not only an erroneous opinion, but is also delirious. Time brings its revenges, and the very people on whom this claim for exclusiveness was intended to be enforced have so persecuted the Roman priests and nuns that they appeal to a Protestant State to secure for them liberty of worship. No more striking object lesson of the results of intolerance has been seen in our time.

Co-operation and its Need. In Japan there has been a drawing together of the various missionary bodies, who realise that they must work in union on a definite plan if they are to succeed in their holy task of evangelisation. The position of Christianity has forced this upon them. In 1913 there were among 51 millions of people 1,010 Japanese preachers, 356 Bible women, 52,972 resident Christians, 2,017 meeting places, and 406 missionaries. Put into figures this means—

One missionary for 126,323 people.
One Japanese preacher for 50,780.
One evangelist for 37,542.
One Christian for 968.
One meeting place for 25,437.

The pressure of the need makes overlapping and anything approaching rivalry a crime, and the Churches have recognised this, and have federated themselves. The keynote to unity in the foreign field lies in a federated Christendom.

Missionary Finance. The *International Review of Missions* in its annual survey summarises the financial condition of the Home Base. As the figures are obviously compiled from returns made before the War, they are not subject to the influence of the greatest disturbance ever caused in modern missionary effort. We read that in North America nearly all the Mission Boards report deficits, some very large. In Great Britain, on the contrary, the Swanwick spirit has spread through the

different Churches, "until, with scarcely an exception, the British Missionary Societies report an increase in income and the clearing away of deficits." On the Continent of Europe almost all the German missionary societies show deficits, some of them large. The Norwegian and French societies show increased incomes. We regret to observe that the Moravian Society, with its record of heroism, was faced by problems that called for the exercise of faith and the necessity of an enlarged income to avoid retrenchment. It appears that in America the plan of asking for a combined subscription to a central committee in place of aid to a number of Boards has not been successful. The stewards of the treasury of God prefer giving to objects that appeal to them, to handing over in bulk contributions to be divided by a central Board.

Buddhism and Christianity. Much loose talk is heard on the high ethical ideals of Buddhism and the uselessness and waste of sending missionaries to win them to Christianity. Apart altogether from the duty incumbent on us of preaching the Gospel to all mankind, it is only necessary to see the ideals aimed at and the practice followed by those who claim to be most in accord with the mind and teaching of their founder. One man lives in a cave for eighteen years, giving himself over to contemplation and eating only such food as is given him by the faithful. Another, too, lives silently in a cave, existing on the alms of others, passing his time in contemplation. Those who have met such "holy men" note their "almost bestial stupidity." We are aware that in the pages of Church history parallels to these eccentric types are to be found. They are, however, repudiated as false to Christ by those who love and follow the Saviour. In Buddhism, on the contrary, they are venerated as the fulfilment of the ideal. Surely those who are enticed by Theosophy fail to recognise the real inwardness of the cult, and surrender themselves to leadership which will lead them into paths that guide them to a goal their conscience repudiates. The more we know of non-Christian religions the plainer becomes our duty to win their followers to Him who is the Way, the Truth, and the Life. Other teachers profess to have discovered "the way": it is found to be false and lifeless.

Indian Mass Movements. There are between fifty and sixty millions of our Indian fellow-subjects who have been subjected to civil and religious oppression. They have no caste, and are regarded by the higher caste folk with intense loathing and abhorrence. Among these people aspiration for something better than they have known is making itself felt. They have capacity for spiritual uplift. They wish in many cases to accept Christianity in communities. We all recognise that Christ alone can elevate them and free them from the hereditary trammels that rest heavily upon them. The C.M.S. has been at work among them for more than half a century, and has gathered 35,000 of them into the Church. Now instead of our appealing to them as units, they are coming to us in masses, asking to be baptised and desiring to be welcomed into the community of Christ. It is hard to know what to do. Missionaries vary in their practice. Some urge that earnestness of purpose is all that is needed to permit them to be received. Others require a minimum of knowledge, and others still demand that they should receive instruction for two or three years before they are baptised. The conflict between the wish to bestow on them privileges and the duty of safeguarding the Church from scandal is acute. Those who are responsible for laying deep as well as broad the foundations of the Indian Church can never overlook two facts: God will look after those who seek after Him, even if they are not given the privilege of baptism; and the Church of the future will be largely determined by the ideals of faith and conduct manifested in the Church of to-day.

The War and the Moslem World. When Turkey entered upon war as an ally of Germany it was feared that the Moslem world would be rent in twain and that serious trouble was in store for England. The traditional position of the Sultan and the titular head of Islam would, it was believed, make their appeal effective wherever it was heard. Events have proved that Islam is no longer the slave of Turkish leaders, and that its promin-

ent men distinguish between political and religious ends. The hold of past loyalty to acknowledged chiefs has passed, and our Mohammedan fellow-subjects have proved their loyalty to the State that has ruled them with justice and preserved their religious freedom. Unfortunately, a very large proportion of educated Moslems have lapsed into agnosticism and unbelief, and this makes the task of missionaries harder. On the other hand, the dissolution of Islam cannot be very long deferred, and this will bring great openings for Christian teachers who will present Christ as the one and only Redeemer from sin. The task is hard, but what has been accomplished gives hope of final triumph. The Cross must win, and the Moslem world will come to see that in Him who offers salvation from sin and power to overcome its strength there is alone hope for humanity.

The Enquiry of a Turkish Girl. A young Turkish girl asked the wife of a missionary: "Wherein is Christianity less savage and more peace-loving than we?" This naturally arises to many lips when the ravages of war are seen, and it is hard to give a satisfactory answer to the query. One day it will be made plain by the examples of the missionaries and their devotion to the Saviour. Moslems, like other non-Christians, stand aghast when they hear of atrocities and broken treaties. That they expected better from Christians is one proof that the labours of missionaries have not been in vain. They judged Christianity from what they saw in those who teach them its truths, and when the War is ended they will see that Christ is represented truly by those who follow Him who went about doing good and pleased not Himself.

In Remembrance.

We record, with sincere regret, the passing of four valued Alliance members and representatives, three of whom represented Continental interests.

Pastor Storjohann, of Norway, will be greatly missed. He was present with us at the International Conference of the Alliance held in London. A devoted servant of Christ and of Missions. Speaking at the International Conference of the work of the Alliance, Pastor Storjohann said: "Only think what an enormous blank it would have been for the Church if these sixty" (now nearly seventy) "years' work of the Evangelical Alliance had been left undone."

M. Juste Caille. A brief message from Mme. Caille reports the home-call of M. Juste Caille, of Rivaz, Switzerland, on August 25th, 1914. Devoted to the interests of evangelisation in Roman Catholic countries, and holding firmly to Protestant principles, M. Caille was permitted to accomplish much good work not only in Switzerland, but in France, Italy, and other countries. The subject of Prayer was much on his heart, and each year he translated into French and circulated the Programme of the Week of Prayer. He was one of the originators also of the Chexbres-Morges Convention.

Captain Ramsten, of Malmö, Sweden, passed away on December 31st, 1914. His daughter writes:—

"His death has left a great void not only in his home, but also in the leading Christian circles of our land, and in many spheres of Christian labour, where for years he faithfully served his Lord. Early in life his eyes were opened to the 'oneness in Christ' of *all* believers, and with much evidence of love he received and welcomed at Malmö all belonging to the One Body of which Christ is the Head."

Mr. Nathaniel Strickland, of Clifton, Bristol, was for many years the Hon. Treasurer of the local Branch of the Alliance. A devoted servant of Christ, whose sympathies found expression in all forms of good work. His home was a centre of piety and hospitality, and in his profession, as a solicitor, he will be remembered for his devotion to duty and his sterling Christian character.

Books worth Reading.

DEMOCRACY AND CHRISTIAN DOCTRINE. An Essay in Reinterpretation. By W. H. CARNEGIE. (London: Macmillan. 4s. 6d. net.)

As Rector of St. Margaret's, Westminster, Canon Carnegie holds a prominent position in the Church of England, and his teaching must of necessity influence a considerable number of Churchmen. Before coming to London he had been Rector of St. Philip's, Birmingham, and when there he came in contact with a mass of opinion that made a deep impression on his mind. He noted that Christianity does not possess the mind and heart of the working man. He sees weaknesses in the current presentation of Christian doctrine, and he reiterates the conviction that "before Churchmanship can hope to re-Christianise England, it must itself be re-Christianised." While his book was passing through the press the great War broke out, and in a preface he enables us to get a glimpse of what his opinions are on matters that are rather hinted at than expressed in the body of the book. "Anglicanism is differentiated from Protestanism by its unreserved acceptance of 'the faith once delivered to the Saints' as summarised in the Catholic Creeds, and by its maintenance of the principle of historical continuity and in its institutional and intellectual life." It has the official ministry of Apostolic origin, and with this thought in mind it is easy to see that he holds very firmly by what is known as the Catholic view of the Church—a view that in its exclusiveness is opposed to the plain message of the New Testament, and has been shown by the most accurate and careful historical students to be unhistorical.

He is hostile to Luther, and sums up his teaching and position in the words, "Luther rejected the authority of the historical Christian Society, and attempted to rebuild Christianity on the basis of solifidianism. The religious movement thus inaugurated was only incidental and subordinately an ethical movement." It is advisable to turn from Canon Carnegie to another writer of more authority, and also a member of the Anglican Church. Professor Gwatkin tells us the central position of Luther was that "the knowledge of God is direct and personal." He sums up his life in his answer to the Diet of Worms: "Here I stand; I can do no otherwise, God help me. Amen." He could do no otherwise; necessity was laid upon him. His whole being bore the impress of the mighty struggle which had forced him to see that the knowledge of God cannot be won by works of law, but is freely given to the loving trust which St. Paul calls faith—for Luther never meant to degrade faith into orthodoxy like the Latins. "The vision of God is the call of the prophet"; and Luther had more of the old Hebrew prophet in him than almost any other man of modern times. As far as we know, not even the most advanced modernists have ventured to accuse the Hebrew prophets of the absence of ethical principles.

The Articles of Schalcald composed by Luther return thanks to God that even a boy of seven can tell "that the Church consists of believers, holy persons, Christ's sheep who hear the voice of the Good Shepherd. For so do children declare their faith, 'I believe in the Holy Catholic Church.' This holiness consists not in outward things, but in" (the possession of) "the Word of God and true faith." The Seventh Article of the Confession of Augsburg teaches "that one holy Church shall ever be in the world. But the Church is a congregation of saints in which the Gospel is purely preached and the sacraments rightly administered." We suggest to Canon Carnegie to compare the wording of this passage with that of the nineteenth Article of his own Church. After all, even during war time, care should be taken in making charges against the great German reformer.

The book is suggestive. It is sketchy, and while insisting on the miraculous character of Christianity and faith in the Holy Trinity, it dwells on the Real Presence in the heart of the Christian and the Christian Society. When the authority treats of the sacramental side of Christianity he passes into a region that evokes controversy. His views are not expounded at length, and he avoids the question as to the validity of Sacraments not administered by the official Apostolic ministry. We do not think that much of what he says is the gospel that will re-Christianise the Church. What will do that is a return to the practice of the Apostolic Church and proclaim the personal and direct character of the knowledge of God, independent of church or priest, which can only bear witness of truth and warn us that we shall refuse it at our peril.

THE OFFERINGS MADE LIKE UNTO THE SON OF GOD. By WALTER STEPHEN MOULE, M.A., Principal of C.M.S. Training College, Ningpo, and Archdeacon in Chekiang, China. (Longmans, Green & Co. 6s. net.)

This important volume of 400 closely printed pages is described by the author as "an

independent enquiry into the typical character of the history and of the Mosaic ritual," and it is addressed to those who believe that the Scriptures of the Old and New Testaments not only contain but are "God's Word written." Loyalty to the inspired Word, as well as thorough and scholarly investigation of all it has to say upon the subject treated on, mark every page. The reliability of the Books of Moses is taken for granted, as guaranteed by the testimony of Christ, a testimony the author regards as "unshakable" and absolutely sure. The theme is one modern criticism has done its best to discredit, so much so that the typical character of the Levitical offerings is widely regarded as an idea at once puerile and outworn, a theory plausible enough to satisfy the credulity and ignorance of uncultured ages, but unworthy of twentieth-century scholars and research. A careful perusal of Archdeacon Moule's book will convince the candid reader to the contrary; he will be shown how wondrously full of the Gospel of Christ these divinely appointed offerings are, and how unmistakably they point to the Sacrifice made by the Son of God on Calvary. The reader will be convinced of what the late Dr. Gordon spoke of as the mathematical accuracy of the types in their application to the atoning work of Christ. The ground covered is wide and all-inclusive, fully endorsing the author's statement that "he has not consciously overlooked any passage of Scripture which bears upon the subject, or which might modify his explanations of the various symbols." Much that is new and suggestive will be found in this volume, albeit that it is true to the old traditional lines of interpretation. The writer in this respect is truly "a scribe instructed unto the kingdom of heaven," and is like "an householder who bringeth forth out of his treasure things new and old." The great truths of Substitution and Propitiatory Sacrifice are clearly revealed. The extended examination of the institution of the Mosaic offerings and ritual made by the Archdeacon plainly shows "that they are indeed made in the likeness of Christ, and that in all their manifold detail they never fail to maintain this likeness." We hail with gladness this valuable contribution to Evangelical faith and fact.

WHAT HAPPENS AFTER DEATH? By Dr. LINDSAY YOUNG, M.A. (Marshall Brothers. 3s. 6d.)

The important question raised and answered in this volume is one on which all sorts of speculations and theories have been advanced by people, some of whom only see one side of a very complex subject, and others who by ignorance or mutilation of Scripture references create their own hereafter. On so solemn a question it is essential to know and speak only what God teaches in His Word, and if clear vision on some points is not yet possible, we may rest content in the assurance, "shall not the Judge of all the earth do righteously?" Dr. Lindsay Young propounds four propositions and professes to draw proofs from the Scriptures. These propositions are as follows:—

Proposition I.—That continued existence after death of the spirit or immaterial part of man is treated as a matter of course throughout the Bible.

Proposition II.—That conscious existence of the spirit in happiness or misery follows after death.

Proposition III.—That the spirit of the believer after death is immediately with Christ in heaven, while the spirit of the impenitent is in a penal place.

Proposition IV.—That the resurrection of the body, with the consequent re-union of spirit and body, takes place at the Return of Christ; and that the duration of happiness or punishment in the future is eternal.

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